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VOLUME II.

PART V.—PALLAVA COPPER-PLATE GRANTS FROM VELURPALAYAM AND TANDANTOTTAM

(WITH TWO PLATES)

INCLUDING TITLE PAGE, PREFACE, TABLE OF CONTENTS, LIST OF PLATES, ADDENDA AND CORRIGENDA, INTRODUCTION AND INDEX OF VOLUME II

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EDITED AND TRANSLATED

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PART V.

SUPPLEMENT TO THE SECOND VOLUME.

V.—TWO PALLAVA COPPER-PLATE GRANTS.

No. 98.—VELURPALAIYAM PLATES OF VIJAYA-NANDIVARMAN (III).

These plates were discovered in 1911 by the late Rai Bahadur V. Venkayya, M.A., in the village Vêlûrpâḷaiyam, about 7 miles north-west of Arkonam in the North Arcot district. They have since been purchased by the Government for deposit in the Madras Museum. A detailed description of the plates and their contents has appeared in the Epigraphical Report for 1911, Part II, paragraphs 5 to 12. Mr. Venkayya also, has published a valuable note on them in the *Journal of the Royal Asiatic Society* for 1911, pp. 521 ff.

The plates are five in number and consist of eight written sides, the outer faces of the first and last being completely blank. They vary in length from $9\frac{5}{8}''$ to $9\frac{3}{4}''$, and are slightly convex on their right and left sides. The breadth of each plate is about $3\frac{1}{2}''$. The ring which holds the plates together is oval-shaped, and measures $7'' \times 6\frac{1}{4}''$, while the circular seal in whose massive bottom the edges of the ring are firmly fixed, is $3\frac{1}{4}''$ in diameter. The seal bears on a depressed surface an elongated figure of a Pallava bull in a recumbent posture facing the proper right with an ornamental lamp-stand on either side of it. The bull and the lamp-stands are placed on a straight line which is perhaps to be taken for the surface of a pedestal. Below this latter, there appear the faint traces of an expanded lotus flower. Above the bull are engraved in one row, eight symbols of which a goddess (perhaps Lakshmî), flanked by two lamp-stands occupies the centre. Another symbol which is recognisable is the *svastika*. The remaining four are indistinct. Above these again are the insignia of royalty, *viz.*, two *chauris* mounted on handles and a parasol between them. Right round the margin of the seal is a defaced legend in Pallava-Grantha characters of which the syllables . . . . *va-nâthasya Nan[tipa]ṉmas[ya] bhû[pa*]têḥ* [|*] *viśva-[vi]śva[ṁ]bharâ-pâla śrîḥ*, are visible. The plates including ring and seal weigh 394 *tolas*.

The inscription on the plates is engraved partly in Grantha and partly in Tamil characters. The writing discloses two different scripts, the first of which (ll. 1 to 28) is somewhat less deeply cut and slanting. The *virâma* or the *puḷḷi* in the Tamil portion of the inscription is marked almost regularly throughout, by a zigzag line resembling the final *m* of Grantha or by the usual dot. The grant consists of 31 Sanskṛit verses intercepted in the middle by a prose passage in Tamil from lines 47 to 63, and including at the end a short Tamil sentence in lines 68 and 69. Verses 1 and 2 are invocations addressed to the Supreme Being and to Śrîkaṇṭha (Śiva). The two next supply the legendary origin of the Pallavas from Vishṇu, down to the eponymous king Pallava, through Brahmâ, Aṅgiras, Bṛihaspati, Śaṁyu, Bharadvâja, Drôṇa, and Aśvatthâman, and eulogise the family as being very powerful. From verses 5 to 8, we learn the names of some probably historical kings. One of them was Aśôkavarman in whose family was born Kâḷabhartṛi. His son was Chûtapallava; his son, Vîrakûrcha; from him came Skandaśishya; from him, Kumâravishṇu and

after him, Buddhavarman. It is evident, as Professor Hultzsch has remarked, (above, p. 342), that Aśôkavarman "can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśôka." Kâḷabhartṛi is a possible synonym of Kâṇagôpa, who is mentioned in the Kâśâkuḍi plates, in the group of kings that ruled after Aśôkavarman. Vîrakûrcha, the grandson of Kâḷabhartṛi (Kâṇagôpa), must be the Vîrakôrchavarman whose name occurs as that of the great grandfather (of the donor) in an odd Pallava plate published by Professor Hultzsch in the *Epigraphia Indica* (Vol. I, p. 397 f.) and the same as Vîravarman of the Pîkira, Mâṅgaḷûr, Uruvupalli and the Chendalûr grants, all of which belong practically to the same period. Vîrakûrcha is stated to have married the daughter of a Nâga chief [1] and through her, to have acquired the insignia of royalty. Their son Skandaśishya seized from king Satyasêna the *ghaṭikâ* of the Brâhmaṇas. The reference to a *ghaṭikâ* at this early period is very interesting. It occurs also in the Tâlagunda inscription of Kakusthavarman which is ascribed by Professor Kielhorn to about the first half of the 6th century A.D.[2] Skandaśishya is perhaps identical with the Pallava king of the same name, who is referred to in one of the Tirukkaṛukkuṉṟam inscriptions [3], as having made a gift to the holy temple of Mûlasthâna at that village. If Skandaśishya is synonymous with Skandavarman as suggested by Mr. Venkayya in his article on the Tirukkaṛukkuṉṟam inscription, we shall have to identify him with Skandavarman II, particularly because the two generations after him supplied by the Vêlûrpâḷaiyam plates would, in this case, be the same as those found in the Chendalûr plates of Kumâravishṇu II.[4] Satyasêna, the king from whom Skandaśishya seized the *ghaṭikâ*, remains unidentified. Kumâravishṇu, the son of Skandaśishya, is next stated to have captured Kâñchî, and his son Buddhavarman to have been the conqueror of the Chôḷas.

Mr. Venkayya mentions two distinct periods in early Pallava history, viz. (1) the period in which their grants are recorded in the Prâkṛit language and (2) that in which the grants are in Sanskṛit.[5] The first has been tentatively assigned to the beginning of the 4th century A.D. Evidently, the break suggested at the beginning of verse 5 in the Vêlûrpâḷaiyam plates with the words "Aśôkavarman and others," included this earlier period of the Prâkṛit charters, and counted within it such names as Śivaskandavarman, Vijayaskandavarman, Vijayabuddhavarman, Buddhyaṅkura and Vishṇugôpa. The Sanskṛit charters, which are to be referred probably to the 5th and the 6th centuries of the Christian era, supply the names of a number of Pallava kings who may now be arranged in order of

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[1] The account of the Pallava connection with a Nâga princess, here attributed to Vîrakûrcha, is already mentioned of the progenitor Aśvatthâman himself, in the Râyakôṭa plates of Skandaśishya-Vikramavarman (*Ep. Ind.*, Vol. V, p. 52). A similar story of the early Chôḷa king Kiḷḷi having taken to wife a Nâga princess, is related in the *Perumbâṇâṟṟuppaḍai*. The mythical account given in the *Mahâbhârata*, of the epic hero Arjuna marrying a Nâga queen, combined with what is stated of the Nâga connections in inscriptions and literature, confirms the accepted belief, that the Nâgas were the original indigenous rulers of Southern India and that they were subdued in course of time by foreign invaders from the North, eventually losing their individuality by intermarriages with them.

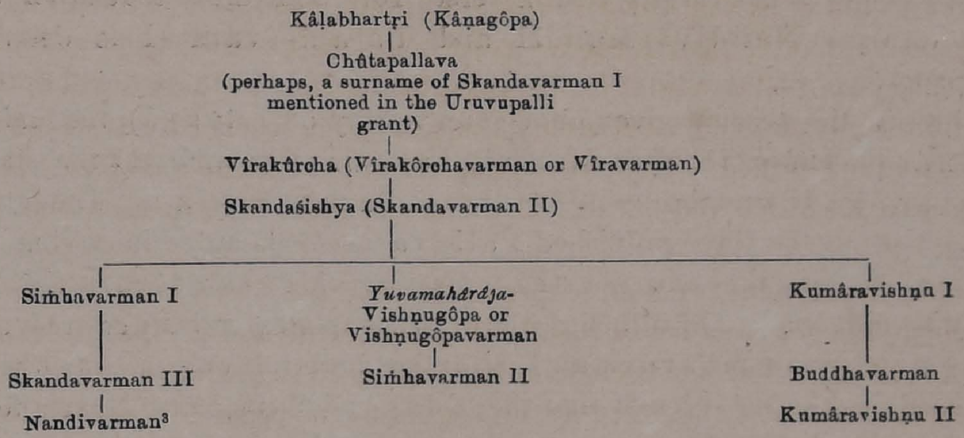
[2] *Ep. Ind.*, Vol. VIII, p. 26. According to the Kâñchî inscription of Vikramâditya II, Conjeeveram continued to be the seat of a *ghaṭikâ* in the beginning of the 8th century A.D. (*ibid.*, Vol. III, p. 360, note 4). The hill at Sholinghur in the North Arcot district is known as Ghaṭikâchala, perhaps on account of its having also been the seat of a *ghaṭikâ*.

[3] *Ibid.* Vol., III, p. 277 f.

[4] *Ibid.*, Vol. VIII, p. 233 f.

[5] *Archæological Survey Report* for 1906-7, pp. 217—43.

succession, with the help of the information given in the Vêlûrpâḷaiyam plates. The capture, or rather the re-capture of Kâñchî attributed to Kumâravishṇu in these plates confirms Mr. Venkayya's suggestion that that town was not the Pallava capital for some time during the interval between the Prâkṛit period and the later Sanskṛit period. Kâḷabhartṛi (Kâṇagôpa) may have been the first of the kings of the second period which lasted down to Buddhavarman according to our plates, or down to his son Kumâravishṇu II according to the Chendalûr plates. The question however arises whether Kumâravishṇu (I) of the Chendalûr and the Vêlûrpâḷaiyam plates has to be identified with *Yuvamahârâja* Vishṇugôpavarman or to be treated as still another son of Skandaśishya (Skandavarman II). The former alternative was suggested by Mr. Venkayya together with the further supposition that Buddhavarman and Siṁhavarman II may have been brothers.[1] But as the names Vishṇugôpa and Kumâravishṇu are mentioned simultaneously together among Pallava ancestors, as for instance, in the Vâyalûr pillar inscription of the time of Râjasiṁha,[2] we may presume, perhaps tentatively, Kumâravishṇu I to be a third son of Skandavarman II. The following revised pedigree of the Pallava kings based on the Vêlûrpâḷaiyam plates and the Sanskṛit charters of Pîkira, Mâṅgaḷûr, Uruvupalli and Chendalûr, is given provisionally, subject to the identifications and suggestions made above :—



After v. 8 we are again introduced to another gap in the succession in which were included a host of kings such as Vishṇugôpa[4] and others. Then appeared a king named Nandivarman I who brought under his control a powerful snake apparently called *Dṛishṭivisha*.[5] In verse 10, Siṁhavarman, the father of Siṁhavishṇu, is introduced,—no connection being specified between himself and the Nandivarman just mentioned. Siṁhavishṇu was the conqueror of the Chôḷa country which was fertilized by the river Cauvery.

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[1] *Ind. Ant.*, Vol. XXXVII, p. 284, foot-note 48.

[2] Madras Epigraphical Report for 1909, Part II, paragraph 17.

[3] The names Nandivarman, Skandavarman III, and Siṁhavarman I are taken from a grant published by Professor Kielhorn (*Ep. Ind.*, Vol. III, pp. 142 ff.) and suspected by him to be a spurious document.

[4] A Pallava copper-plate grant from the Guntur district recently examined, belongs to the time of a certain Vishṇugôpavarman II whose father was Siṁhavarman, a son of Vishṇugôpavarman I and grandson of Kandavarman. I have assigned this to the period subsequent to Kumâravishṇu II of the Chendalûr plates (Madras Epigraphical Report for 1914, p. 82).

[5] The influence of the Nâgas who, as already suggested, must have been the original rulers of Southern India apparently continued down to the time of Nandivarman of about the 6th century A.D. In later times the Sindas of Yelburga (Dr. Fleet's *Dynasties of the Kanarese districts*, p. 572) and the Chhindas of Bastar traced their origin to the serpents (*nâga*).

What follows of the Pallava genealogy is not new. It is a repetition of the account already supplied by the Kâśâkuḍi, Kûram and the Udayêndiram plates. Stone inscriptions written in the Pallava-Grantha characters commence from this period,—a fact which suggests that, with the conquest of Siṁhavishṇu, the Pallavas must have extended their dominion further south of Kâñchî into the Chôḷa country and adopted the Dravidian language generally found mixed up with Sanskrit in the later stone inscriptions. From Siṁhavishṇu's son Mahêndravarman I was born Narasiṁhavarman I. This King whose conquest of Vâtâpi (Bâdâmi) and the Western Chalukya Pulakêśin II has frequently been described, is stated in verse 11 to have defeated his enemies and to have taken from them the pillar of victory standing at Vâtâpi.[1] Then came Paramêśvaravarman I, an enemy of the Western Chalukya king Vikramâditya I, whom, according to the Kûram and the Udayêndiram plates, he defeated at Peruvaḷanallûr. Paramêśvara's "son's son" was Narasiṁhavarman II, who re-organised the *ghaṭikâ* of the Brâhmaṇas, and built a temple for Śiva "comparable with the mountain Kailâsa". This is a clear reference to the building of the Kailâsanâtha temple at Conjeeveram by Narasiṁhavarman II.[2] The latter's son was Paramêśvara II. The usurpation of the Pallava throne by Nandivarman II, subsequent to the death of Paramêśvara II, is clearly stated in verse 15. The distant relation that existed between the usurper Nandivarman II and Paramêśvara II is described in the Kâśâkuḍi plates.

Two points in the account given above are worthy of note: (1) the omission of the name Mahêndravarman II after Narasiṁhavarman I and (2) the statement that Narasiṁhavarman II was the "son's son"[3] of Paramêśvara I. The latter is probably an error, since all the three published Pallava accounts agree in saying that Narasiṁhavarman II was the *son*, not the *grandson*, of Paramêśvara I. The former, however, may be different. For although the Kûram plates call Paramêśvaravarman I, the grandson of Narasiṁhavarman I, still the doubtful way in which this relationship is expressed in the Kâśâkuḍi and the Udayêndiram plates, taken together with the statement of the Vêlûrpâḷaiyam plates, makes it appear as if Mahêndravarman II and Paramêśvaravarman I were both sons of Narasiṁhavarman I, thus reducing the seven generations between Siṁhavishṇu and Paramêśvaravarman II, to six. The usurper Nandivarman II who, according to the Kâśâkuḍi plates, was sixth in descent from a brother of Siṁhavishṇu could not at the time of his usurpation be a generation older than Paramêśvaravarman II whose kingdom he usurped. Indeed, as hinted in the Udayêndiram plates, he must have been much younger to justify his being called there the *son* of Paramêśvaravarman. Consequently it appears probable that Mahêndravarman II and Paramêśvaravarman I were actually brothers and that the succession after Narasiṁhavarman I passed

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[1] It is not unlikely that this pillar of victory had been set up there by one of the ancestors of Narasiṁhavarman himself. The fragmentary rock inscription at Bâdâmi published by Dr. Fleet (*Ind. Ant.*, Vol. IX, p. 99f.) refers to Vâtâpi, [Narasiṁ]havishṇu and to a pillar of victory (*jayastambha*). Dr. Fleet is of opinion that Bâdâmi (Vâtâpi) "was originally the Western India stronghold of the Pallavas and that it was from them that the Chalukyas wrested it. It is probable that Vâtâpi was temporarily recovered by the Pallavas from the Western Chalukyas after the reign of Pulakêśin II".

[2] Recorded in an inscription round the central shrine of the temple; above, Vol. I, No. 24.

[3] The actual word *putra-sûnu* though used, very peculiarly, in place of the more common *pautra*, leaves no doubt that the composer could not have intended any other term of relationship.

on directly to the latter, the former having, perhaps, died before him. Two successions after the usurper Nandivarman (Pallavamalla) are further supplied for the first time by the Vêlûrpâḷaiyam plates. Nandivarman II's son by Rêvâ was the Pallava-Mahârâja Dantivarman (verse 18). His queen was the Kadamba princess Aggaḷanimmaṭî; from these, was born king Nandivarman III, or according to the Tamil portion of the inscription, Vijaya-Nandivarman, in the sixth year of whose reign the subjoined grant was made. No specific historical facts are mentioned in connection with these kings. Nandivarman III is stated to have "acquired the prosperity of the Pallava kingdom by the prowess of his (own) arms" (verse 20). From this we may infer that the sovereignty over the Pallava kingdom had now been keenly contested either by outsiders or by some direct descendents of the Siṁhavishṇu line.

In the Chingleput, North Arcot, South Arcot and Trichinopoly districts, there have been discovered a number of stone records (more or less of the same age as the Vêlûrpâḷaiyam plates) which refer themselves to the reigns of Dantivarman, Dantivarma-Mahârâja, Dantippôttaraśar or Vijaya-Dantivikramavarman, and also of Nandivarman with similar variations in the name. Again, the Bâhûr plates[1] supply the names Dantivarman, (his son) Nandivarman and (his son) Nṛipatuṅgadêva or Vijaya-Nṛipatuṅgavarman, as members of the Pallava family, among whose ancestors were Vimala, Koṅkaṇika and others. From this latter statement Professor Hultzsch concluded that the kings mentioned in the Bâhûr plates were different from the Pallavas of Kâñchî and were only "Pallava by name but Western Gaṅga by descent." It is now, therefore, diffcult to say if the Dantivarmans and the Nandivarmans of the stone records mentioned above, are to be identified with those mentioned in the Bâhûr plates, or with those of the Vêlûrpâḷaiyam plates or with both. Mr. Venkayya is inclined to connect the names in the Bâhûr plates with those of the Vêlûrpaḷaiyam plates, and suggests that Vijaya-Nṛipatuṅgavarman of the former was apparently the son of Nandivarman III of the latter. Against this the only objection is the ancestry which, in the one case includes the clear Western Gaṅga name (or surname) Koṅkaṇika, while in the other it does not. If, however, Mr. Venkayya's suggestion is accepted, we must presume two facts to arrive at a concurrent genealogy, and to connect the kings of stone records with those mentioned in the Vêlûrpâḷaiyam and the Bâhûr plates. The prefix *kô-vijaya* and the suffix *vikramavarman* which are invariably found appended to the names of the kings in this series must have been introduced for the first time by the usurper Nandivarman Pallavamalla, who, we know, literally won the kingdom by victory (*vijaya*) and by prowess (*vikrama*)[2], and that Nṛipatuṅgavarman who was decidedly the most powerful[3] of this last branch of the Pallavas, and a son of the Râshṭrakûṭa princess Śaṅkhâ, must have contracted new relations with the Western Gaṅgas to justify the insertion of one or more of the names of that dynasty among his Pallava ancestors. Even with these suppositions granted, the identification of kings mentioned in stone records with the Nandivarmans and Dantivarmans of the copper-plate grants presents peculiar difficulties. The script of

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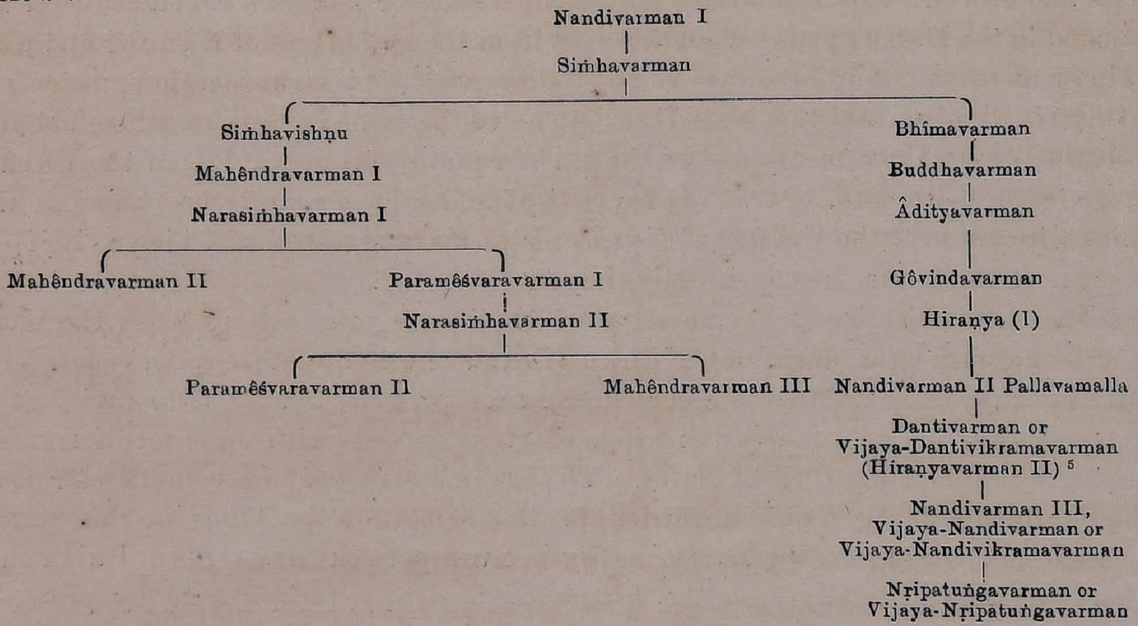
1 See Postscript.

2 *Vijaya* and *vikrama* as prefixes and suffixes of Pallava names occur in much earlier records *e.g.* in names like Vijaya-Buddhavarman, Vijaya-Îśvaravarman and Mahêndravikramavarman; but here they do not signify any distinct branch of kings.

3 *Ep. Ind.*, Vol. VIII, p. 293 and foot-note 3.

the copper-plates, though of the same age with that of the stone inscriptions often differs from it,[1] and the information supplied by the latter is so meagre that hardly any points of contemporaneous nature that could help us in such identification, are forthcoming. In the present state of our knowledge therefore, it may be hypothetically presumed that kings of names Nandivarman and Dantivarman with or without the prefix *kô-vijaya* and the suffix *vikramavarman*, may be taken to be one or the other of the immediate ancestors of Nṛipatuṅga-Vikramavarman; while kings described as Dantivarma-Mahârâja of the Bhâradvâja-*gôtra*,[2] Dantivarman and Nandivarman of the *Pallava-tilaka-kula*,[3] and Nandivarman "who conquered [his enemies] at Teḷḷâṟu,"[4] have to be kept distinct.

In conclusion it may be stated, by way of a resumé, that the Pallava history covers four separate periods extending from about the 4th to the 9th century A.D. with three gaps which remain yet to be filled up satisfactorily by later researches. These are (1) the period of the Prâkṛit charters; (2) after a gap of a little more than a century, the period of the Sanskṛit charters; (3) after another gap (or rather two gaps) of about the same length the period of stone inscriptions when, the Siṁhavishṇu line was predominant; and (4) the last period when the Nandivarman line (developing later, into what has been called the Gaṅga-Pallava line) was powerful until it was completely crushed by the Chôḷas. A table of the kings of the Siṁhavishṇu line and of the collateral branch of Nandivarman Pallavamalla down to Nṛipatuṅgavarman of the Bâhûr plates is appended below :—



The object of the Vêlûrpâḷaiyam grant was the gift of the village Śrîkaṭṭuppaḷḷi or Tirukkâṭṭuppaḷḷi to a temple of Śiva built at that village by a certain Yajñabhaṭṭa or Śaṇṇakkuṟi Yajñabhaṭṭa, surnamed Bappa-Bhaṭṭâraka,[6] in the sixth year of the

[1] See the remarks of Professor Hultzsch on the alphabet of the Râyakôṭa plates in *Ep. Ind.*, Vol. V, p. 49.

[2] See below, p. 513, footnote 1.

[3] *Ep. Ind.*, Vol. XI, p. 157.

[4] This was the hero of the Tamil work *Nandikkalambagam*; *Ind. Ant.*, Vol. XXXVII, p 171.

[5] See below, p. 518.

[6] This surname occurs in early Sanskṛit charters of the Pallavas and has been translated "lord-father". Perhaps the term was one of high respect applied to spiritual preceptors, and it is not unlikely that Yajñabhaṭṭa stood in this relation to king Nandivarman III. The spiritual preceptor of Nandivarman Pallavamalla is also called Bappa-Bhaṭṭâraka in the Kâśâkuḍi plates (text, l. 78).

reign of king Nandivarman III. The request (*vijñapti*) was made by the Chôḷa-Mahârâja[1] Kumârâṅkuśa, while the executor (*âjñapti* or *âṇatti*) was the minister Namba (in Tamil, Iraiyûr-uḍaiyâṉ-Nambaṉ) of the Agradatta family. The donee was the Mahâdêva (Śiva) temple of Yajñêśvara at Tirukkâṭṭuppaḷḷi. Verse 28 informs us that the composer of the *praśasti*[2] was the *Mâhêśvara* Manôdhîra. Verse 31 and the Tamil sentence following it, supply the name of Pêraya, a clever carpenter of Maṉaichchêri in Kachchippêḍu (Conjeeveram), who engraved the writing on these plates.

One point of great interest in the Tamil portion of the grant is the long list of exemptions (*parihâra*) and the written declaration (*vyavasthâ*) with which Tirukkâṭṭuppaḷḷi was made over to the temple assembly (*paraḍai*, Skt. *parishad*). The former included items of collection whose significance is not quite clear, but which, as the inscription says, the king "could receive and enjoy." It appears as though most of the items here mentioned were not necessarily sources of revenue to the State, as now understood, but only obligatory services which the king could enforce on the people for the benefit of the community. By the written declaration the donee was permitted to build (without any special license) mansions of burnt brick; to grow *Artimissia*, *Andropogan Muricatum*, red lilies and *uḷḷi* in gardens; to plant cocoanut trees in groves; to sink reservoirs and wells; to use large oil-presses; and to prohibit toddy-drawers from tapping for toddy, the cocoanut and the palmyra trees planted within the four boundaries of the village.

The village Tirukkâṭṭuppaḷḷi is identical with Kâṭṭuppaḷḷi in the Poṉṉêri tâluk of the Chingleput district; Nâyaṟu-nâḍu of Puṟar-kôṭṭam, in which the village is stated to have been situated, takes its name from the village Nâyar of the same tâluk, about 8½ miles south-west of Kâṭṭuppaḷḷi. In the British Museum plates of the Vijayanagara king Sadâśivarâya of the 16th century A. D., Nâyattu-nâḍu (*i.e.*, Nâyaṟu-nâḍu) is described as being a sub-division of Puḷali-kôṭaka (*i.e.*, Puṟar-kôṭṭam).[3]

TEXT.[4]

Plate I.

[1.] स्वस्ति श्रीः नमश्शिवाय ॥— नित्यम् व्यापि निरामयम् परमया भक्त्याधिगम्यं शिवम् वाचान्दूरमचि-

[2.] न्त्यमक्षयमिति प्रोद्गीयमानम् बुधैः [।*] संयम्येन्द्रियवाहिनीं यतिवरैर्य्यन्मृ[ग्य]ते सन्त-

[3.] त[म्] तेजस्तत्परमार्त्थसच्चिरतरन्निश्रेयसायास्तु व[ः*] ॥— [१*] शर्व्वाणीकुचकुंकुमांक[शु]भक[5]सुभ-

[4.] गाः प्रोद्दामदर्प्पामरद्वेषित्रातवधूप्रसाधनपरामृष्टिप्रसंगोचिताः [।*] युष्मान्पान्तु यु-

[5.] गान्तवह्निविलसद्दीप्रास्त्रचक्राश्रिरं श्रीकण्ठस्य शिखण्डरत्नरुचिरव्याळांगदा बाह-

[6.] वः [॥ २*] आसीदंबुजनाभनाभिकमला[द्ब्र]ह्मा ततोप्यंगिरा[स्त]स्माद्देवगुरुस्ततश्शुभमतिश्शंयु-

[7.] स्ततश्शां[यव]ः[।*] [6]स्तस्मात्कु[म्]भसमुद्भव[ः*] स्मररिपो[र्द्रौ]णिस्ततोंशः क्रमादस्माद्विस्मयनीयकीर्त्तिर-

[8.] खिल[क्ष्मा]वल्लभः पल्लवः [॥ ३*] वंशस्ततोवत्तत[7] पल्लवानां रक्षाविधिध्वस्तविपल्ल[वा]ना[म्] [।*] भू-

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[1] The Chôḷas at this period must have been occupying a subordinate position. Neither literature nor inscriptions afford any clue to the identification of this Chôḷa-Mahârâja Kumârâṅkuśa, who was evidently a feudatory of king Nandivarman III. The name Kumârâṅkuśa-Gâvuṇḍa occurs among the signatories in a record of Parântaka I (No. 457 of the Madras Epigraphical collection for 1911).

[2] Strangely enough this series of the latest Pallava grants have all been registered as *praśasti*; see above, p. 345.

[3] *Ep. Ind.*, Vol. IV., p. 8f.

[4] From the original plates and a set of ink-impressions.

[5] The three letters [शु]भक which were evidently written by mistake, are to be cancelled.

[6] Read तस्मा°.

[7] Read °वर्त्तत°.

Plate IIa.

[9.] भारखेदालसपन्नगेन्द्रसाहाय्यनिष्णातभुजार्ग्गळानाम् [॥ ४*] अशोकवर्म्मादिषु देवभूयं ग-

[10.] ते[षु वंश्ये]ष्वथ पार्त्थिवेषु [।*] वंशस्य [1]चूळामणिराविरासीद्भर्त्तेन्दिराया इव काळभर्त्ता ॥— [५*]

[11.] तत्सुतादजनि चूतपल्लवाद्वीरकूर्च्च इति विश्रुताह्वयः [।*] यः फणीन्द्रसुतया सहाग्रहीद्राज-

[12.] चिह्नमखिलं यशोधनः [॥ ६*] अन्ववायनभश्चन्द्र[ः*] स्कन्दशिष्यस्ततोभवत्विजानां[2] घटिकां राज्ञस्सत्य-

[13.] सेनात्जहार[3] यः ।[।७*] गृहीतकाञ्चीनगरस्ततोभूत्कुमारविष्णुस्समरेषु जि[ष्णु]ः [।*] भर्त्ता भुवो-

[14.] भूदथ बुद्धवम्मा[4] यश्चोळसैन्यार्ण्णववाडबाग्निः[5] [॥ ८*] सविष्णुगोपे च नरेन्द्रबृन्दे गते

[15.] ततोजायत नन्दिवर्म्मा [।*] अनुग्रहाद्येन पिनाकपाणेः [6]प्रनर्त्तितो दृष्टिविषः फणीन्द्रः [॥ ९*] अथ प्रथितविक्र-

[16.] मो जगति सिंहवर्म्माह्वयान्नृपात्परमदापहादजनि सिंहविष्णुजयीः[7] [।*] लसत्क्रमुकमण्डलाः कळम[8]-

[17.] काननालंकृताः कवीरतनयाश्रितास्सपदि येन चोळा हृताः [॥ १०*] [9]तदान्मजादाविरभून्महेन्द्रादुपे-

Plate IIb.

[18.] [10]न्द्रकीर्त्तिन्नरसिंहवर्म्मा [।*] वातापिमध्ये विजितारिव[र्ग्ग][ः*] स्थितञ्जयस्तम्भमलमूभयद्यः [॥ ११*] ततः परमदद्धं-[11]

[19.] सी बभूव परमेश्वरः [।*] चाळुक्यक्षितिभृत्सैन्यध्वान्तध्वंसदिवाकरः [॥ १२*] तत्पुत्रसूनुर्न्नरसिंहवर्म्मा पु-

[20.] [12]नर्य्यधाद्यो घटिकां द्विजानां [।*] शिलामयं वेश्म शशांकमौलेः कैलासकल्पश्च [13]महेन्द्रक-

[21.] त्पः [॥ १३*] तत्सूनुर्भूभृतां [म]ान्यो बभूव परमेश्वरः [।*] मानवेन क्रमेणोर्व्वीमशाद्यः कलिशासनः [॥ १४*] तद-

[22.] नन्तरमन्वयस्य लक्ष्मीश्चतुर[म्भो]निधिवाससा सहोर्व्या [।*] समवापदशेषपूर्व्व[भू]-

[23.] [14]भृद्गुणसंमेळनधाम नन्दिवर्म्मा [॥ १५*] तस्यांबुराशेरिव वाहिनीनान्नाथस्य नानागुणर[त्न]-

[24.] धाम्नः [।*] धीरस्य भूभृद्वरलब्धजन्मा रेवेव रेवा महिषी बभूव [॥ १६*] [15]तस्यामाविरभूत्रिलोकपरिर-

[25.] [16][क्षा]त्थः क्षमानन्दनः[17] साक्षादंबुरुहेक्षणस्स्वयमिह श्रीदन्तिवर्म्मा नृपः [।*] शौर्य्यत्यागकृतज्ञ-

[26.] तादिरमलो यस्मिन्गुणानां गणः प्र[ा]प्त[ा]न्योन्यसमागमोत्सव इव प्रापत्प्र[ति*]ष्ठाञ्चि-

Plate IIIa.

[27.] रात् [॥ १७*] प्रख्यातस्य कद[म्ब]वं[श*]तिलकस्योर्व्वीपतेरात्मजा वीराणां प्रथमस्य पल्लवमहाराज-

[28.] स्य तेजस्विनः [।*] आख्यामग्गळनिम्मटीति [द*]धती शुद्धान्ववायोचिता [भ]र्त्तुस्तस्य भुवो

[29.] बभूव महिषी गौरीव जेतुः पुर[ा*]म् ।— [१८*] श्रीनन्दिवर्म्माणमसूत सेयं सन्ध्येव ते-

[30.] जस्विनमम्बिकेव [।*] कुमारमत्यद्भुतशक्तियुक्तं यथा जयन्तं जयिनं शचीव ।— [१९*] उत्खात-

[31.] खड्गनिहतद्विपकुम्भमुक्तमुक्ताफलप्रपासिते[18] समरांगणे यः [।] शत्रू-

[32.] न्निहत्य समवापदनन्यलव्यां[19] राज्यश्श्रियं स्वभुजविक्रमदर्प्पशाली ।— [२०*] उ[द्य]ानं म-

[33.] धुना गुणैः कुलभुवः[20] शीलेन वामेत्र्षणा त्यागेनार्त्थपतिश्श्रुतेन विनय-

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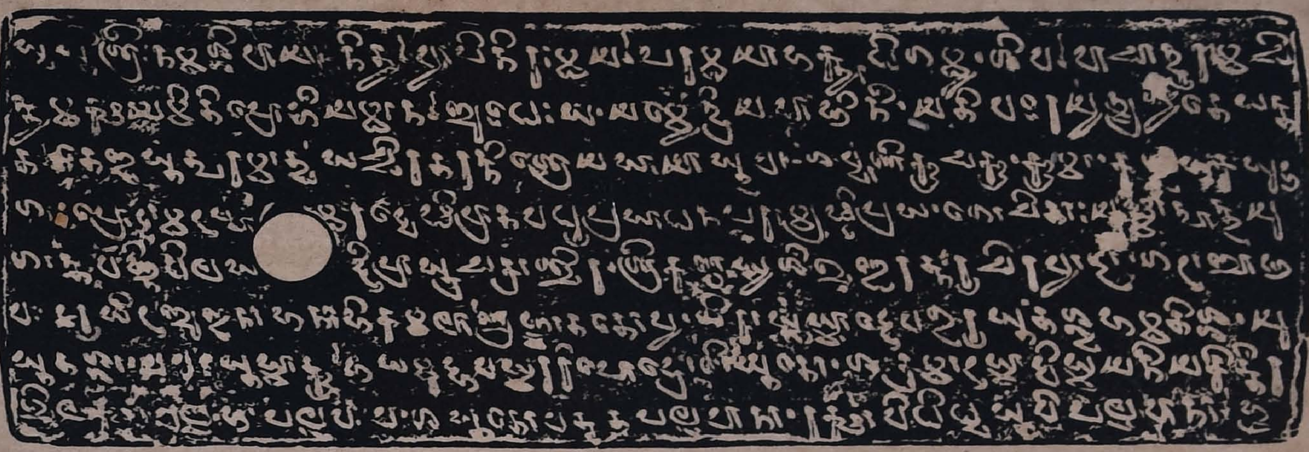
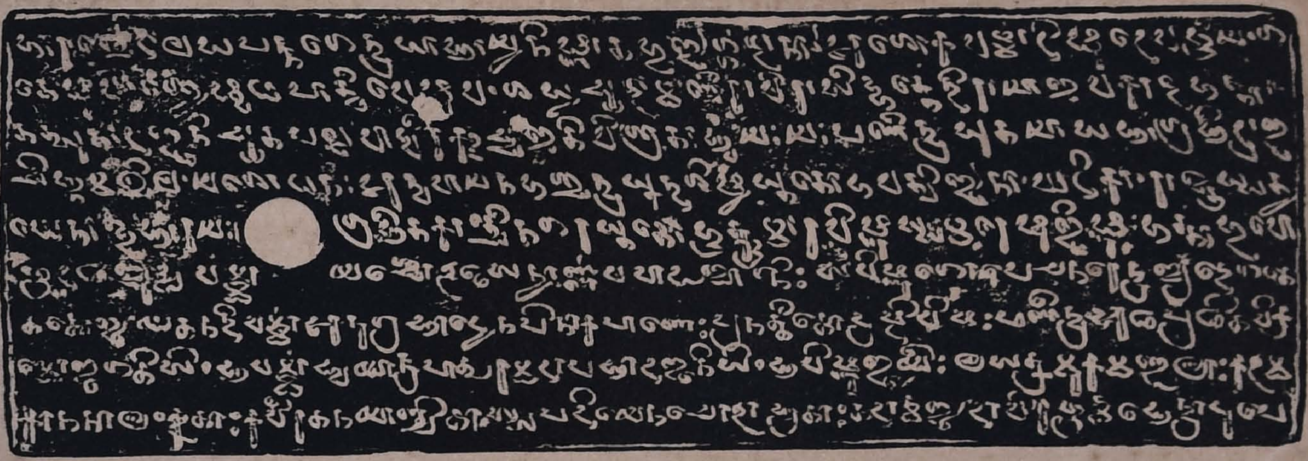
[1] Read चूडा°.
[2] Read °भवत् । द्विजानां.
[3] Read °सेनाज्जहार.
[4] Read °वर्म्मा.
[5] Read °बाडबाग्निः.
[6] Read प्रणाततो.
[7] Read °विष्णुर्जयी.
[8] Read कलम.
[9] Read तदात्मजा°.
[10] Read °कीर्त्तिर्न्नर°.
[11] The *anusvára* stands at the beginning of the next line.
[12] Read °नर्व्यधा°.
[13] Read °कल्पश्च महेन्द्रकल्पः.
[14] Read °संमेलन°.
[15] Read °भूत्ति°.
[16] Read °क्षार्त्थः.
[17] Read °नन्दनस्साक्षा°.
[18] Read °प्रहसिते.
[19] Read °लभ्यां राज्यश्रियं.
[20] Read °भूवश्शीलेन वामेक्षणा.

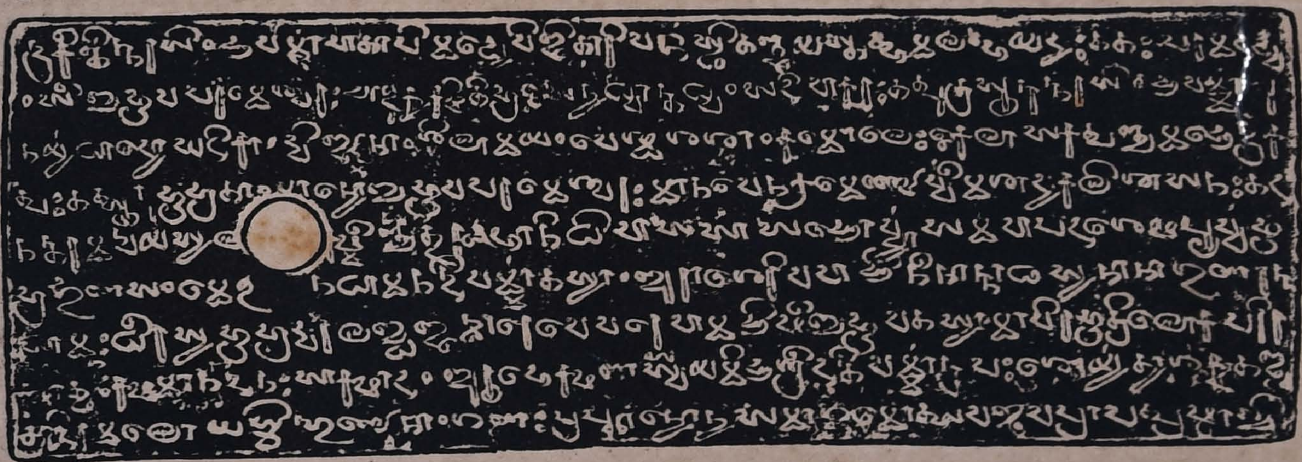
i.



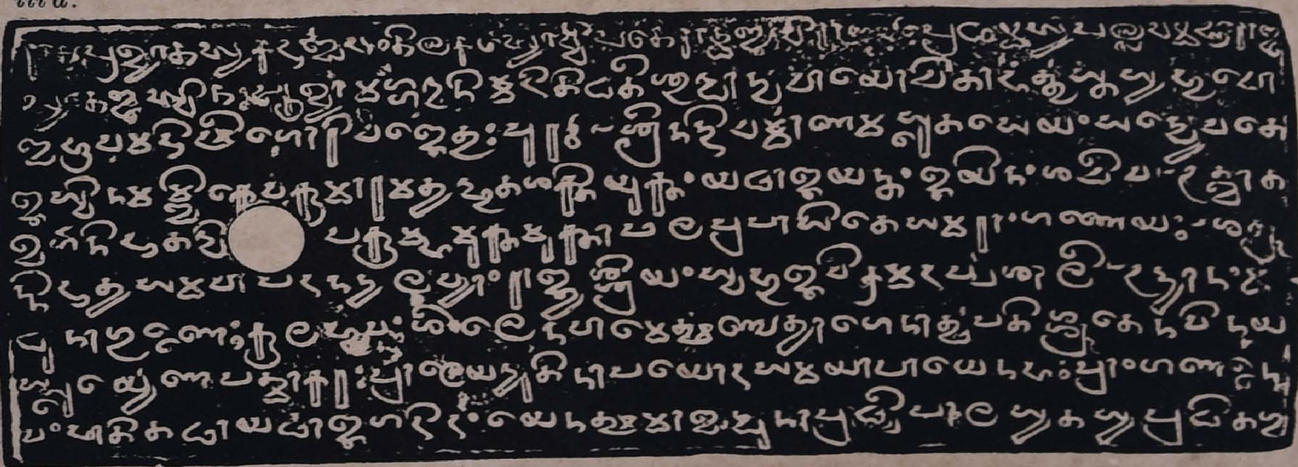
ii a.



ii b.



iii a.



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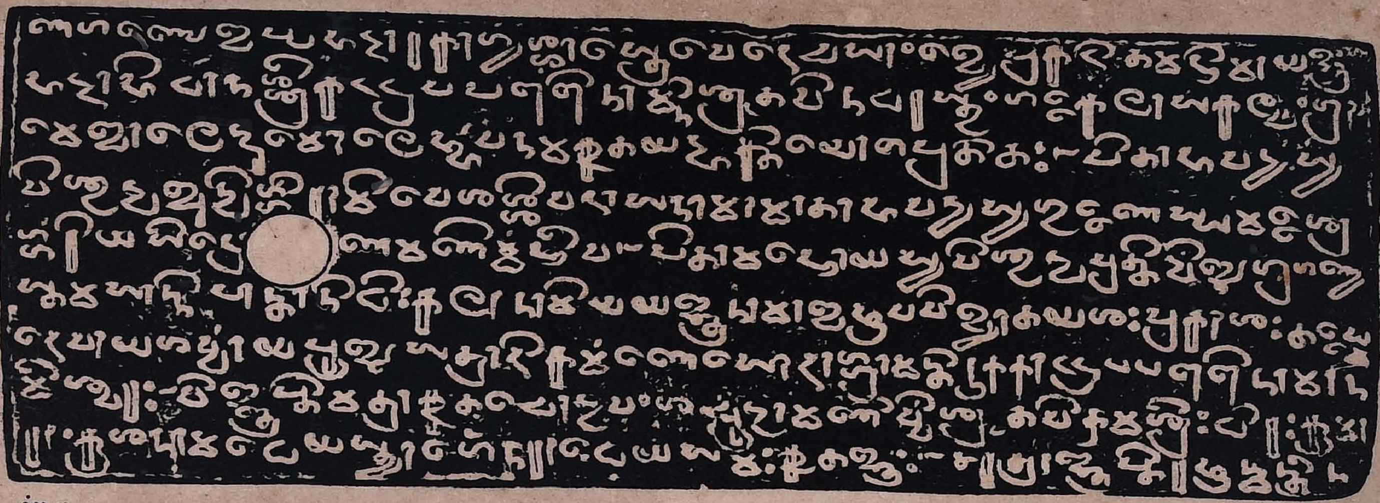
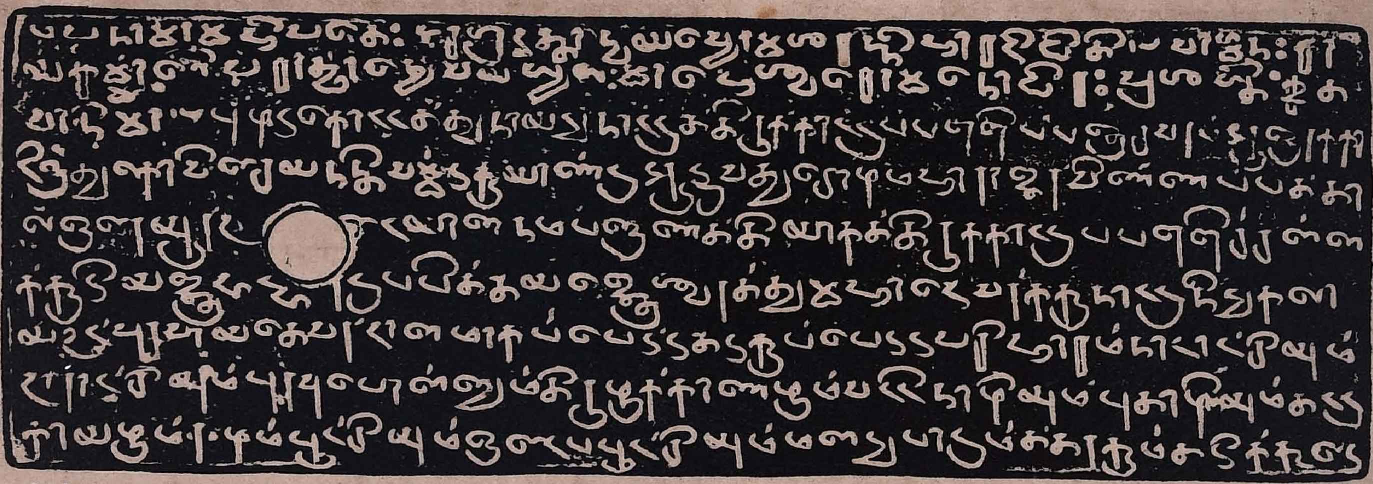
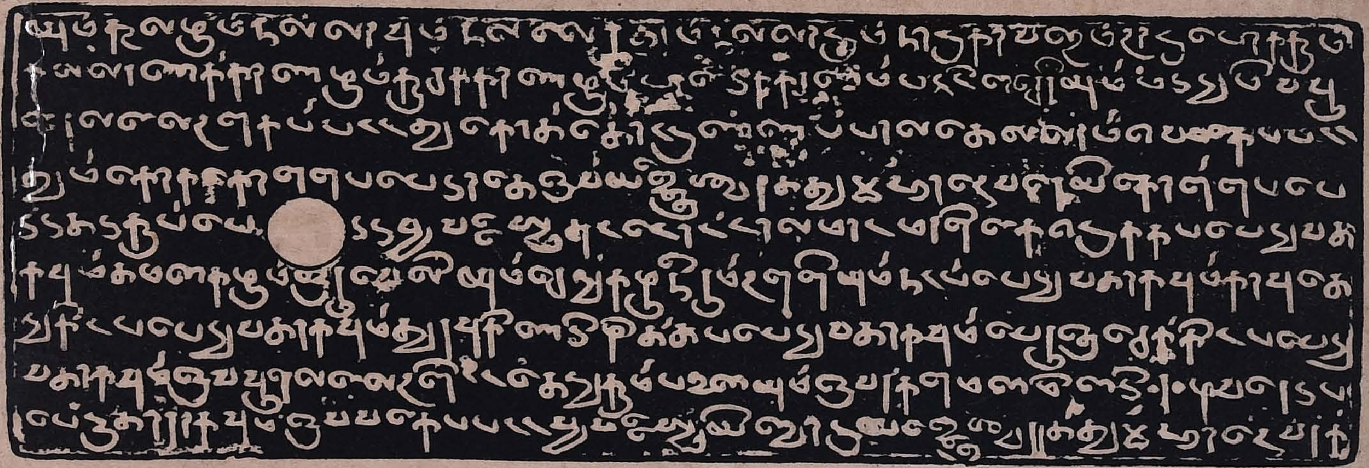
iii b.



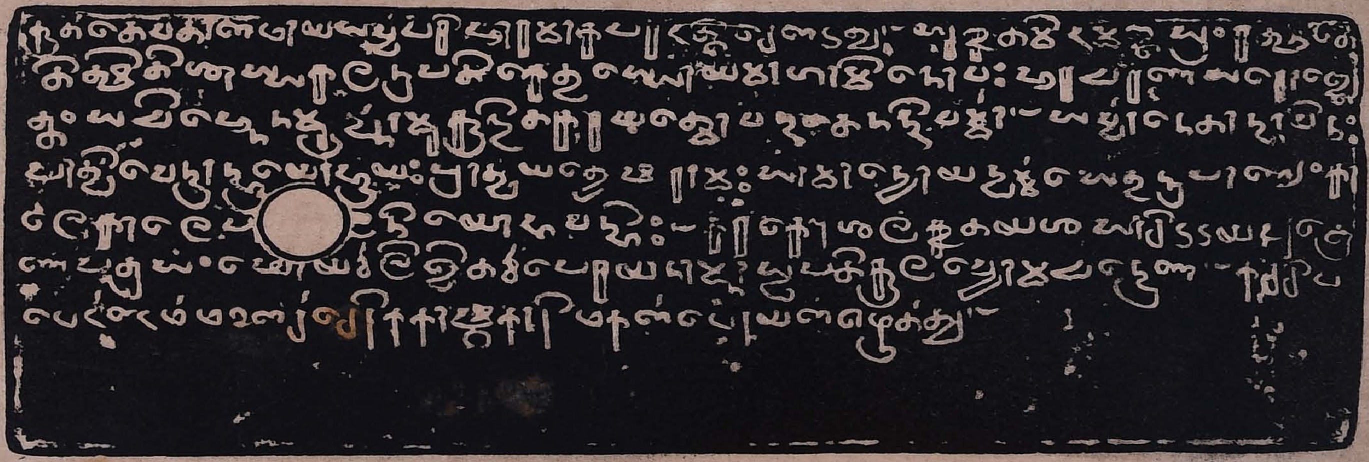
iv a.



iv b.



v.



[34.] स्सूर्य्येण [1]पत्माकरः [।*] प्रालेयद्युतिना पयोदसमयापाये नभःप्रांगणन्नै-

[35.] वं [भा]ति तथा यथा जगदिदं येन [2]त्षमाबन्धुना [। २१*] पृथ्वीपालस्य तस्य [3]प्रथितगु-

Plate IIIb.

[36.] णग[णो] बप्पभट्टारकाग्यश्शास्त्रे[4] वेदे च सांख्ये प्रकटितमहिमा यज्ञ-

[37.] [5]भट्टाभिधानश्श्रीकट्टुप्पள்ளிनाम्नि श्रुतविन[य*]धरस्तुंगकैलासकल्पं ग्रा-

[38.] मे [6]बालेन्दुमौलेर्भ्भवनमकृत यद्भक्तियोगप्र[ती]तः ।– [२२*] पिताभवद्यस्य

[39.] विशुद्धबुद्धिर्ग्गिरामिवेशश्शिवदासनामा [।*] माताभवद्यस्य गुणैस्समश्रे-[7]

[40.] र्ग्गरीयसी [द्रे]णमणिर्म्महीव ।– [२३*] पितामहो यस्य विशुद्धवृत्तिर्द्विजाग्रगण्य-

[41.] स्तमसान्निपान्ता[8] [।*] निधिः कलानामि[व] यज्ञनामा बभूव विख्यातयशःप्रकाशः [॥ २४*] तस्मै

[42.] देवाय शर्व्वाय पूजासत्रादिकर्मणे [।*] [9]सोदाग्रामन्तिருக்காட்டுப்பள்ளிनामान-

[43.] मीश्वरः [।*]– [२५*] विज्ञप्तिमत्राकृत [10]चोळवंशचूळामणिर्व्विश्रुतविक्रमश्रीः [।*] धीरः कुमा-

[44.] रांकुशनामधेयस्त्यागेन राधेयसमः कृतज्ञः ।– [२६*] अत्राज्ञप्तिरभून्मन्त्री न-

Plate IVa.

[45.] ம்पनामा महीपतेः [।*] अग्रदत्तान्वयव्योमशरन्नीहारदीधिति[ः*] ।– [२७*] वाग्मनः[क]ा-

[46.] यकर्म्माणि परात्थर्न्यिेव यस्य सः [।*]माहेश्वरो मनोधीरः प्रशस्तिं कृत-

[47.] वानिम[म्] ।—[२८*] புழற்கொட்டத்து நாயறுநாட்டுத்திருக்காட்டுப்பள்ளிப்பஞ்சவரம் ஆஇ-
ரக்கா -

[48.] டி இது கொவிசைய நந்திவர்ம்மற்கு யாண்டு ஆறுவது சொழமஹாராஜர் விண்ணப்பத்தா-

[49.] ல் இரையூர் உடையான் நம்பணுணத்தியாகத்திருக்காட்டுப்பள்ளிச்சன்ன -

[50.] க்குறி யஜ்ஞப[ெ]ரடுப்பித்த யஜ்ஞெஸ்வரத்து மஹாதெவர்க்கு நாட்டு நீங்கலா -

[51.] ய் உட்புரவாய் தெவதானமாகப் பெற்றதற்குப் பெற்ற பரிஹாரம் நாடாட்சியும்

[52.] ஊராட்சியும் புரவுபொன்னும் திருமுக்காணமும் வட்டிநாழியும் புதாழியும் தட்டு -

[53.] காயமும் ஈழம்பூட்சியும் இடைப்பூட்சியும் மன்றுபாடும்த்[11] தாகும் தறிக்கூ[றை] -

Plate IVb.

[54.] யும் கூலமும் நல்லாவும் நல்லெருதும் நல்லாடும் நாடுகாவலும் ஊடுபொக்கும்

[55.] கல்லாணக்காணமும் குசக்காணமும் பாறைக்காணம் பட்டினசெரியும் மற்றுமில்லூ -

[56.] [12]ரைல்லை உ[ள்*]ளகப்பட்டது கொத்தொட்டுண்ணப்பாலதெல்லாம் எவ்[வகை]ப்பட்ட -

[57.] தும் கொக்[ெ]காள்ளப்பெறாதெ இவ்யஜ்ஞெஸ்வரத்து மஹாதெவரெயி[13] கொள்ளப்பெ -

[58.] ற்றதற்குப்பெற்ற வ்யவஸ்தை[|*] சுட்டொட்டால் மாடமாளிகை எடுக்கப்பெறுவதா -

[59.] கவும் தமனகமும் இருவெலியும் செங்கழுநீரும் உள்ளியும் நடப்பெறுவதாகவும் காவுதெ -

[60.] ங்கிடப்பெறுவதாகவும் துரவுகிணறிழித்தப்பெறுவதாகவும் பெருஞ்செக்கிடப்பெறு -

[61.] வதாகவும் இவ்வூரெல்லை உ[ள்*]ளிட்ட தெங்கும் பனையும் இவர்கள் மனமின்றி ஈழவரெறப்-

[62.] பெறாதாராகவும் இவ்வகைப்பட்ட வ்யவஸ்தையினாடு[14] யஜ்ஞெஸ்வரத்து மஹாதெவர்க் -

Plate V.

[63.] குத்தெவதானமாய் ஸர்வ்வபரிஹாரமாக வாடந்தி சென்றது |– सुकृतमिदमजस्रं [15]रत्षते-

[64.] ति [16]त्षितीशास्सकलनृपतिकेतुस्सोयमागामिनो वः [।*] हरचरणसरो[जो]-

[65.] त्तंसचिह्न मूर्द्ना मुकुळितकर[प]त्मो[17] वन्दते नन्दिवर्म्मा ।–[२९*] सर्व्वानेतान्भाविनः

[66.] पा[र्त्थि]वेन्द्रान्भूयो भूयः प्रात्थर्यत्येष रामः [।*] सामान्योयन्धर्म्मसेतुन्नृपाणां[18] का-

[67.] लेकाले प[ा]लनीयो [19]भवन्भिः [।]–[३०*] करकौशलकृतयशसा சிற்றयपुत्रे-

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[1] Read पद्माकरः.
[2] Read क्षमा°.
[3] Read प्रथित°.
[4] Read काव्य°.
[5] Read °भिधानः । श्री°.
[6] Read °मौलेर्भवन°.
[7] Read °स्समग्रै°.
[8] Read °न्निहन्ता.
[9] Read °सोदाद्रा°.
[10] Read °चूडामणि°.
[11] Cancel த்.
[12] Read ரெல்லை.
[13] Read °ரெய்.
[14] Read °தையொடு.
[15] Read रक्ष°.
[16] Read क्षितीशा.
[17] Read °पद्मो.
[18] Read °न्नृपाणां.
[19] Read भवीद्रः.

[68.] ण पत्रसंघोयम् [।*] लिखितं[1] पेरयनाम्ना स्थपतिकुलव्योमचन्द्रेण [।]–[२१*] கச்சிப்-
[69.] பெட்டைம்மனைச்செரிக்காஷ்காரிமகன் பெரயன் எழுத்து |–

TRANSLATION.

Hail ! Prosperty ! Adoration to Śiva !

(*Verse* 1.) May that effulgence which is the existence absolute, which is sung by the wise to be eternal, universal, infallible, accessible (*only*) to highest devotion, benevolent, beyond the reach of words and thoughts, and endless and which, the best of sages ever strive to attain by putting a restraint upon the currents of (*their*) sense-perceptions,—grant you permanent bliss !

(V. 2.) May (*they*) always protect you, the arms of Śrîkaṇṭha (*i.e.* Śiva), which are lovely by bearing on them the marks of saffron from the breasts of Śarvâṇî (*i.e.* Pârvatî), which delight themselves in the work of removing the ornaments (*from the body*) of the wives of the highly conceited hoards of the enemies of gods,[2] which (hold) a number of weapons that shine with the brilliance of the fire at the end of the world and wear armlets of serpents radiant with gems in (*their*) crests !

(V. 3.) From the lotus-(like) navel of the lotus-navelled (Vishṇu), was (*produced*) Brahmâ ; from him (*was born*) Aṅgiras; from him, the preceptor of the gods (Bṛihaspati) ; from him, the good-natured Śaṁyu; from him Śâṁyava (*i.e.* Bharadvâja) ; from him the pitcher-born (Drôṇa) ; from him Drauṇi (*i.e.* Aśvatthâman), who is of the essence of (Śiva), the enemy of Cupid ; and from him in (*the same*) order (*came*) Pallava , the lord of the whole earth, whose fame was bewildering.

(V. 4.) Thence, came into existence the race of the Pallavas, who by the law of protection (*which they adopted*) removed (*even*) the slightest distress (*of their subjects*) ; and whose bar-like arms were skilled in rendering assistance to the lord of serpents who was fatigued by the labour of (*carrying on his head*) the burden of the earth.

(V. 5.) After kings, such as Aśôkavarman (*and others*), born in that family, had attained god-hood (*i.e. died*), was born Kâḷabhartṛi, the head-jewel of (*his*) family, like (Vishṇu) the husband of Indirâ (*i.e.* Lakshmî).

(V. 6.) From his son Chûtapallava, was produced Vîrakûrcha, of celebrated name, who simultaneously with (*the hand of*) the daughter of the chief of serpents grasped also the complete insignia of royalty and became famous.

(V. 7.) From him came Skandaśishya, the moon in the sky of (*his*) family, who seized from king Satyasêna the *ghaṭikâ* of the twice-born (*i.e.* Brâhmaṇas).

(V. 8.) From him came Kumâravishṇu who captured the city of Kâñchî and was victorious in battles. Then became king, Buddhavarman, the submarine fire to the ocean-like army of the Chôḷas.

(V. 9.) And after a host of kings including Vishṇugôpa had passed away, was born Nandivarman, who with the favour of (*the god*) Pinâkapâṇi (Śiva) caused to dance a powerful snake whose poison was in (*its*) eyes (*Dṛishṭivisha*).

(V. 10.) Then from the king named Siṁhavarman, who wiped off the pride of (*his*) enemies, was born the victorious Siṁhavishṇu whose prowess was widely known on earth. He quickly seized the country of the Chôḷas, embellished by the daughter of Kavîra (*i.e.* the river Kâvêrî), whose ornaments are the forests of paddy (*fields*) and where (*are found*) brilliant groves of areca (*palms*).

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[1] Read लिखितः.

[2] This is an elegant expression for saying that the enemies of gods (*i.e.*, the demons) were destroyed by Śiva. It is usual with Hindu women to remove their ornaments and to give up their toilet after the death of their husbands.

(V. 11.) From his son Mahêndra was born Narasiṁhavarman (I), famous (*like*) Upêndra (*i.e.* Vishṇu), who, defeating the host of (*his*) enemies, took (*from them*) the pillar of victory standing in the centre of (*the town of*) Vâtâpi.

(V. 12.) From him came Paramêśvara (I) who crushed the conceit of (*his*) enemies, (*and was*) a sun in destroying the darkness which was the army of the Châḷukya king.

(V. 13.) His son's son (*was*) Narasiṁhavarman (II) who, equal to Mahêndra, once again organised the *ghaṭikâ* of the twice-born (*i.e.* Brâhmaṇas) and built of stone a house for the moon-crested (Śiva) which was comparable with the (*mountain*) Kailâsa.

(V. 14.) His son who was respected by kings, was Paramêśvara (II). This chastiser of the dark age (*Kali*) governed the earth according to the rules laid down by Manu.

(V. 15.) After him, Nandivarman, the repository of the aggregate (*good*) qualities of all ancient kings, got possession of the prosperity of the family together with the earth whose garments are the four oceans.

(V. 16.) Of this heroic lord of battalions (*or*, of rivers), and the home of many virtues (*or*, of gems), as of the ocean, the chief queen was Rêvâ who, like (*the river*) Rêvâ, had (*her*) birth from a great king (*or*, from a high mountain).

(V. 17.) To her was born on this (*earth*) the glorious king Dantivarman, a manifestation of the lotus-eyed (Vishṇu) himself, who was the delight of the earth, whose (*sole*) object (*of life*) was the protection of the three worlds and in whom the group of pure qualities such as prowess, charity and gratitude attained eminence, as it were, after a long time (*enjoying*) the pleasure of each other's company.

(V. 18.) Just as Gaurî (*was the wife*) of the conqueror of the (*three*) cities (*i.e.* Śiva), the suitable chief queen of that lord of the earth, the foremost of heroes, the powerful Pallava-Mahârâja, was (*she*) of a spotless race, who bore the name Aggaḷanimmaṭî (*and was*) the daughter of the celebrated king—a crest-jewel of the Kadamba family.

(V. 19.) As the (*morning*) twilight (gives birth to) the resplendent one (*i.e.* the sun); as Ambikâ (*i.e.* Pârvatî), (*to the god*) Kumâra (Skanda) possessed of the marvellous (weapon) *Śakti* (*or*, of strength); as Śachî, to the victorious Jayanta; so did this (Aggaḷanimmaṭî) give birth to (the glorious) Nandivarman.

(V. 20.) This (Nandivarman) puffed up with the prowess of his arms, acquired the prosperity of the (Pallava) kingdom, not easy for others to obtain, by killing (*his*) enemies on the battle-field which was laughing (*as it were*) with pearls dropping from the frontal globes of elephants slain by (*his*) unsheathed sword.

(V. 21.) Never shone so (*thoroughly*) a garden with (*the advent of*) spring, nor men of high birth with (*good*) qualities, nor women with morality, nor a millionaire with charity, nor humility with knowledge, nor a lotus-tank with the sun, nor the expanse of the sky with the moon at the end of the rainy season, as (*the people of*) this earth (*shone*), with that king.

(V. 22.) (*A subject*) of that king who was learned, modest and of established virtues, who was named Yajñabhaṭṭa and surnamed Bappa-Bhaṭṭâraka, was widely famous (*for his knowledge*) in the *Śâstra*, the *Vêda* and the *Sâṅkhya* and was celebrated for (*his*) persistent devotion to (Śiva), built in the village named Śrîkaṭṭuppaḷḷi a temple for Śiva similar to the high Kailâsa (*mountain*).

(V. 23.) His (*viz.* Yajñabhaṭṭa's) father was named Śivadâsa, who like the lord (*of the goddess*) of speech (*i.e.* Brahmâ) was possessed of pure intelligence. His mother was [Drê]-ṇamaṇi who like the (*goddess*) earth was great for the exhuberance of her (*good*) qualities.[1]

[1] A pun on the words *guṇa* and *garîyasî* is intended. The earth has all the *guṇas* such as form, taste, *etc.* and is also heavy.

(V. 24.) His grandfather was named Yajña who, like the repository of the *kalâs* (*i.e.* the moon), is the abode of sciences (*kalâ*),[1] has spotless character[2] (*as the moon, a white disc*), is the best of the twice-born (*dvija*), the expeller of ignorance (*as the moon, of darkness*) and shines with wide-spread fame.

(V. 25.) To that god Śarva (Śiva), the king granted the village called Tirukkâṭṭup-paḷḷi for (*maintaining*) the services (*connected with*) worship, feeding, *etc.*

(V. 26.) The heroic head-jewel of the Chôḷa race named Kumârâṅkuśa, the glory of whose prowess was well-known, whose liberality was equal to that of Râdhêya (*i.e.* Karṇa) and whose conduct was upright, made the (*necessary*) request (*vijñapti*) for (*securing*) this (*grant*).

(V. 27.) The executor (*âjñapti*) here, was the king's minister named Namba, the autumnal moon in the firmament of the Agradatta family.

(V. 28.) The *Mâhêśvara* Manôdhîra, the act of whose words, thoughts and body were (*all*) for the benefit of others, composed this *praśasti*.

(Lines 47 to 63.) Whereas in the sixth year of Kôvijaya-Nandivarman, at the request (*made by*) Chôḷa-Mahârâja and the *âṇatti* of Iraiyûr-uḍaiyâṉ Nambaṉ, this (*village*) Tirukkâṭṭuppaḷḷi of *pañchavaram âyirakkâḍi*[3], in Nâyaṟu-nâḍu, (*a sub-division*) of Puṟaṟ-kôṭṭam, (*is*) excluded from the district (*nâṭṭu-niṅgal*) (and) has been assigned as an *uṭpuravu dêvadâna* in favour of (*the god*) Mahâdêva of (*the temple of*) Yajñêśvara built by Śaṉṉakkuṟi Yajñabhaṭṭa at Tirukkâṭṭuppaḷḷi, the immunities (*parihâra*) secured (*therefor*) *viz. nâḍâṭchi, ûrâṭchi, puravu-poṉ, tirumukkâṇam,*[4] *vaṭṭi-nâṛi, puḍâṛi, taṭṭukâyam, iṟam-pûṭchi, iḍai-ppûṭchi, maṉṟupâḍu*, brokerage, tax on looms, *kûlam*, good cow, good bull, good sheep, watch-fee of the district, *ûḍupôkku*, taxes on marriages, potters and quarries, *paṭṭina-śêri* and all other (*income*) of any kind which the king could receive and enjoy within the boundary of this village, shall not (*henceforth*) be collected by the king but by this Mahâdêva of (*the temple of*) Yajñêśvara only. The (*following*) written declaration (*vyavasthâ*) is (*also*) granted (*for the guidance of the donee*): Mansions of burnt tiles (*bricks* ?) may be built (*without special permission*); artimissia (*damanagam*), andropogan muricatum (*iruvêli*), red-lilies (*śeṅgaṛunîr*) and *ulli* may be grown (*in gardens* ?); cocoanut (*trees*) may be planted in groves; reservoirs and wells may be sunk; large oil-presses may be used and the toddy-drawers (*îṛavars*) may not climb, without the consent of this (*i.e.* the Mahâdêva of Yajnêśvara), the cocoanut and the palmyra (*trees*) planted within the boundaries of (this village). With the written declaration thus defined (*the village*) was placed in the (*hands of the*) assembly (*paraḍatti,*) as a *dêvadâna*, with all immunities, to the (*god*) Mahâdêva of the Yajñêśvara (*temple*).

(V. 29.) O! Future rulers of earth! He, Nandivarman, the banner among all kings, with (*his*) lotus-like hands folded, bows down to you with (*his*) head which is marked by the head-jewel (*viz.*) the lotus-feet of Hara (Śiva) (*and requests you*) to protect this good deed always!

(V. 30.) Thus does Râma request again and again, all the present and future lords of

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[1] For a correct understanding of the sense, the phrase *nidhiḥ kalânâm* has to be repeated twice.

[2] *Viśuddha-vṛittaḥ* would have been more apt.

[3] *I.e.* whose yield under the head *pañchavaram*, was one thousand *kâḍi* of paddy. *Pañchavaram* may be a mistake for *pañchavâram* 'the five *vârams* or income in grain'; cp. the terms *mêl-vâram, kuḍi-vâram*, etc., which are still in use. See also *Ep. Ind.*, Vol. V., p. 138, foot-note 7.

[4] This term corresponds to *tirumugakkâṇam* of the Taṇḍantôṭṭam plates; see below, page 531, note 2. The following other terms, *viz., vaṭṭi-nâṛi, puḍâṛi, taṭṭukâyam, iṟam-pûṭchi* and *iḍai-ppûṭchi* also occur in the Taṇḍantôṭṭam plates.

the earth: "This bridge of (*religious*) charity is common to (*all*) kings; you must (*therefore*) protect (*it*) at all times."

(V. 31.) This set of (*copper-*)sheets was engraved by the moon in the sky of the family of carpenters, named Pêraya, the son of Śirraya, who has won (*his*) reputation for skill in workman-ship.

(Ll. 68 and 69.) The writing of Pêrayan son of the carpenter (*kâshthakârin*) of Manaichchêri in Kachchippêḍu.

POSTSCRIPT.

On pages 180 and 181 of the *Epigraphia Indica*, Vol. IV., Professor Hultzsch gives an extract of a set of five copper-plates of Vijaya-Nṛipatuṅgavarman which were discovered at Bâhûr near Pondicherry by M. J. de la Fon. The originals are not available but appear to be in the possession of some person at Paris. A transcript of the inscription prepared by a Tamil Paṇḍit was supplied by the discoverer to Professor Hultzsch some years ago. It is in many places defective. Still as the information conveyed appears to be important for the study of the collateral branch of the Pallava family, known as Gaṅga-Pallavas, I append below the Sanskrit and Tamil texts as transcribed by the Paṇḍit.

It may be added by way of supplementing Professor Hultzsch's remarks that in V. 16 reference is made to a victory gained by a Pâṇḍya king with the help of Nṛipatuṅga. It is not stated who this Pâṇḍya was or where he fought the battle in which Nṛipatuṅga could have helped him. The Ambâsamudram inscription of Varaguṇa-Mahârâja (*Ep. Ind.*, Vol. IX, pp. 84 to 94) states that that king advanced as far north as Araiśûr on the Pennar in Toṇḍai-maṇḍalam. Mr. Venkayya distinguishes this Varaguṇa-Mahârâja from his grandson Varaguṇavarman who fought the battle of Śrîpurambiyam with Pṛithivîpati I and his ally Aparâjitavarman, the last of the Gaṅga-Pallava kings (Madras Epigraphical *Report* for 1906–7, Part II, paragraph 21). It is not definitely known what relation existed between this Aparâjita and Nṛipatuṅgavarman of the Bâhûr plates. Anyhow Varaguṇa-Mahârâja who flourished two generations before Varaguṇavarman, about the beginning of the 9th century A.D., and who pushed his campaign in the north up to the bank of the river Pennar cannot be far distant in time from Nṛipatuṅgavarman. Consequently, the Pâṇḍya referred to in V. 16 of the Bâhûr plates may probably be Varaguṇa-Mahârâja. The enemy against whom Nṛipatuṅga fought to help his friend Varaguṇa-Mahârâja was very likely a king of the Siṁhavishṇu line who was ruling simultaneously with Nṛipatuṅga in some portion of the Toṇḍai-maṇḍalam.[1]

The object of the grant was the donation of the three villages Cheṭṭuppâkkam Viḷâṅgâṭṭaṅkaḍuvanûr and Iraippunaichchêri to the *vidyâsthâna* (V. 23) at Bâhugrâma (*i.e.*, Bâhûr) (V. 25), by a member of the Baśâli family and a descendant

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[1] Dantivarma-Mahârâja of the Bhâradvâja-*gôtra* mentioned in the Triplicane inscription is supposed to have been the first of a line of kings who "spoke of themselves as belonging to the family of *Pallava-tilaka* in order to distinguish themselves from the Gaṅga-Pallavas" (*Ep. Ind.*, Vol. VIII., pp. 290–6). Nandippôttaraiyan was another king of the same family whose queen Mârambâvai figures as the donor in two inscriptions at Tiruchchennampûṇḍi, Tanjore district, which are dated in the 18th and 22nd years of the reign of Nṛipatuṅga (Nos. 303 and 300 of the Madras Epigraphical collection for 1901). This subordinate position of Mârambâvai suggests evidently either the defeat or the death of her husband at the hands of Nṛipatuṅga. Consequently, Nandippôttaraiyan of the *Pallava-tilaka* family must have been the enemy against whom Varaguṇa-Mahârâja and Nṛipatuṅga jointly fought.

of the Kuru race (V. 18). This chief was the minister of Tuṅgavarman (*i.e.* Nṛipatuṅga) (V. 28) who issued the necessary order for the grant of the villages (V. 21). The college (*vidyâsthâṇa*) at Bâhûr consisted of 14 *gaṇas*[1] and was controlled by the learned men of that village, being organised and maintained by them "as the Ganges (Mandâkinî) descending from the sky with all the fury of its rushing waves is borne by the god Śiva on one of his matted locks" (Vv. 24 and 25). The composer of the *praśasti* was Dâśaya (V. 30). The Tamil portion of the grant refers to the 8th year of Vijaya-Nṛipatuṅgavarman and states that at the request of Baśâli-Pêrarayaṉ and the *âṇatti* (*âjñapti*) of Viḍôlaiviḍugu (*i.e.*, Viḍêlviḍugu) Kâḍupaṭṭi-Tamiṟappêraraiyaṉ,[2] the grant of the three villages already mentioned was announced to the residents of Bâhûr-nâḍu, a sub-division of Aruvâ-nâḍu, on its eastern side. As usual, the villages were granted after excluding previous donations and expropriating former owners, for the sole benefit of the *vidyâsthâna* at Bâhûr. The order was communicated to the assembly of Bâhûr-nâḍu (*nâṭṭâr*)[3] who on receiving it, obeyed it placing the order on their heads, circumambulated the village, planted stones and milk bush and drew up the necessary document (*aṟaiy-ôlai*).

Among the boundaries described occur the names Teṉmalippâkkam, Nelvâyê-ppâkkam, Uṟattûr, Mâmbâkkam, Neriñjikkuṟumbu and Śiṟimâṉpâtti. The land comprised within the described boundaries of the three villages was given away to the members of the *vidyâsthâna* for the advancement of learning, after including these in Bâhûr and giving them the same exemptions (*parihâra*) and written declarations (*vyavasthâ*) as in the case of Bâhûr. The goldsmith (*suvarṇakṛit*) Nṛipatuṅga, a jewel of the Uditôdita family and a faithful servant of the Pallavas, wrote the grant (V. 32). The Tamil passage at the end of the inscription states that this goldsmith's father was Mâdêvipperu-daṭṭâṉ, son of Uditôdaya-Perudaṭṭâṉ, a native of Kachchippêḍu (Conjeeveram).

Of the villages mentioned, Bâhûr is the only place that can be identified. It is the head-quarters of a commune in the French territory and was the site of a battle between the French and the English troops in A.D. 1752.

TEXT.[4]

स्वस्ति श्रीः [॥*]
दिशतु व[ः*] श्रियमंबुजलोचनस्त्रिदशमौलिनिसृष्टपदांबुजः [।*]
सकललोकभयंकरराक्षसप्रशमहेतुरजो मधुसूदनः [॥ १*]
[5]श्रीभर्तुश्शयनपरस्य नेत्रे यत्तेज[ः*] स्थितिलयसूतिहेतुः [।*]
तन्नाभेरजनि समस्तबीजमब्जमात्मयोनिस्ततो[ऽ*]भवत् [॥ २*]
अंगिरास्तत उत्पन्नो लोकनाथाच्चतुर्मुखात् [।*]
बृहस्पतिस्ततो मन्त्री शक्रस्य वलभेदिनः [॥ ३*]
ततश्शंयुस्ततो जज्ञे भरद्वाजसमाह्वयः [।*]
ततो द्रोणो महेष्वासस्समरे शक्रविक्रमः [॥ ४*]

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[1] The Paṇḍit who supplied the transcript of the grant remarks that the 14 *gaṇas* were the fourteen divisions of learning and consisted of—the *Vêdas* (4), the *aṅgas* (6), *Mîmâṁsâ* (1), *Nyâya* (1), *Purâṇa* (1) and the *Dharmaśâstra* (1).

[2] See below Vol. III, p. 92.

[3] See Madras Epigraphical Report for 1913, Part II, paragraph 23.

[4] From the transcript prepared by a Tamil Paṇḍit.

[5] The metre is faulty. The three first feet are Praharshiṇî with a long and a short missing. The last foot is Anushṭubh.

ततो द्रोणान्महाबाहुस्सर्व्वायुधविशारदः [।*]
अश्वत्थामा किलांशेन संबभूव पिनाकिनः [॥ ५*]
अश्वत्थाम्नस्ततो राजा पल्लवाख्यो बभूव ह [।*]
ररक्ष नवखण्डस्थान् भूपतीन् सक्कषीवलान् [॥ ६*]
विमलकोंकणिकादि तदन्वयादजनि बृन्दमरिप्रमदानतं [।*]
निहितशासनमन्यनृपेष्वपि प्रियतमं जयघोषमनारतं [॥ ७*]
भुक्त्वा भुवं स्ववीर्येण चतुस्सागरमेखलां [।*]
ततस्स्वर्गं विमानेन गतेषु विमलादिषु [॥ ८*]
आसीत्
पुरन्दरसमो राजा दृढभक्तिर्मुरद्विषि [।*]
तन्तिवर्मा[1] महाबाहुः क्ष्मापालमकुटीनतः [॥ ९*]
धर्म्मेण पालनात्[2] भूमिं कलावपि युगे नृपः [।*]
वर्षणादपि दानस्य पर्जन्य इव निर्बभौ [॥ १०*]
आत्मनो बन्दियुक्तान् तान् यमालयदिदृक्षया [।*]
[3]पाथेयमिव कृत्वारीन् खण्डानि वि[स]सर्ज यः [॥ ११*]
नन्दिवर्मा महाबाहुस्सञ्जातो [4]तन्तिवर्म्मणः [।*]
समरे विजिता भूमिरसहायेन येन सः [॥ १२*]
आसीत्[5] शखाह्वया देवी तन्वंगी नन्दिवर्मणः [।*]
राष्ट्रकूट[कु]ले जाता लक्ष्मीरिव मुरद्विषः [॥ १३*]
क्षमावती धरित्रीव मा[तृ]वज्जगतः प्रिया [।*]
बभौ शंखाह्वया देवी राज्ञ[ः*] श्रीरिव रूपिणी [॥ १४*]
तस्यां बभूव मतिकान्तिकलादिमत्यां मान्यः कुलेन गुणवान् भुवनत्रयेशः [।*]
उत्पद्यमानतपनाधिपतुल्यतेजा जिष्णुः कलावान् समरे नृपतुंगदेवः [॥ १५*][6]
यत्प्रसादार्ज्जिता सेना पाण्ड्येन समरे पुरा [।*]
[7]पारेरिचित्सराज्यश्रीर्ददाह रिपुसंहतिं [॥ १६*]
नृपतुंग इति ख्यातो बालोपि भुवनेश्वरः [।*]
ख्यातो न केवलं भूमावमुष्मिन्नपि रामवत् [॥ १७*]
तस्योपकारसंयुक्तो राज्ञः कुरुकुलोत्भवः[8][।*]
बशालिवंशमार्त्तण्डः प्रजानां शरणे रतः [॥ १८*]
शशिवत्तिलको लोके गांभीर्यादेस्समुद्रवत् [।*]
सूर्यवद्रक्षणाल्लोकान् लोकानां निलयो नृपः [॥ १९*]

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[1] Read दन्तिवर्मा. [2] Read पालनाद्भूमिं. [3] Read पाथेय°. [4] Read दन्ति°. [5] Read आसीच्छंखा.°

[6] The last foot of this Vasantatilaka verse is faulty.

[7] In the word पारेरिचित् must be found the reference to the place where the enemy was defeated by Nripatuṅga. Literally translated, it means 'on the other bank of Arichit.' I am not able to identify (the river?) Arichit.

[8] Read °कुलोद्भवः.

तस्मात्तस्योचितन्नाम्नि तुल्यता भाति देववत् [।*]
आथव· सुतरान्नाम प्रत्यक्षत्वाद्दिशांपतेः [॥ २०*]
ग्रात्र यं स्वराष्ट्रे सः कुरुवंशविवर्द्धनः [।*]
विज्ञाप्य नृपतुंगेशाल्लब्धमाज्ञप्तिपूर्वकः[1] [॥ २१*]
चेटुप्पाकं फलाधारं ग्राममेकमथापरं [।*]
ग्रामं [2]विद्याद्दिळांगादिरेफान्तपदनामकं [॥ २२*]
तस्मादिறைப்புணைச்சேரீन्त्रितीयं[3] सर्वसंपदं [।*]
एवं ग्रामत्रयं लब्ध्वा विद्यास्थानाय दत्तवान् [॥ २३*]
मन्दाकिनीं समायान्तीमूर्मिवंशसमाकुलां [।*]
संबभार यथा देवो धूर्जटिर्जटयैकया [॥ २४*]
विद्यानदी तथागाथा चतुर्दशगणाकुला [।*]
बाहुग्रामजुषां स्थानं व्याप्य यस्माद्व्यवस्थिता [॥ २५*]
तत्स्थानमेवं विदुषां विद्यास्थानं प्रचक्षते [।*]
तेभ्यो दत्वा स भूपालो ग्रामानाज्ञप्तिपूर्वकान् [॥ २६*]
हस्तिसश्चारिसीमान्तानात्मानं बहुमन्यते [।*]
युक्तान् सर्वपरीहारैराकरत्वेन रक्षितान् [॥ २७*]
आज्ञाभीरुर्द्धर्म्मशीलस्त्रैलोक्येश्वरपूजितः [।*]
मन्त्री बृहस्पतिप्ररूयः राज्ञ[ः*] श्रीतुंगवर्म्मणः [॥ २८*]
आगामिनः प्रजापालान् याचते कुरुनन्दनः [। *]
धर्म्मस्य तस्य सामान्यात् पालनीय इति स्वयं [॥ २९*]
दास[ः*] स्थानस्य विद्यायाः बाहुग्रामजुषामयं [।*]
कृतवान् शास्त्रतत्वज्ञः प्रशस्तिन्दाशयस्स्वतः [॥ ३०*]

கோவிசைய நிருபதொங்கவருமற்கு யாண்டு எட்டாவது ஸசாவிப்பெரரயன் விண்ணப்-
பத்தால் விடோலைவிடுகு காடுபட்டித்தமிழப்பெரரயன் ஆணத்தியாக அருவாநாட்டுக்கிழ்வழி
வாகூர்நாட்டு நாட்டார் காண்க [||*] தந்நாட்டு செட்டுப்பாக்கமும் விளாங்காட்டங்கடுவனூரும்
இறைப்புணைச்செரியுமாக இம்மூன்றூரும் பழயவறமும் பிரமதெயமும் நீக்கி முன்பெற்றுரை
மாற்றி யாண்டு எட்டாவது பாகூர் வித்தியாஸ்தானத்தார்க்கு வித்தியாநுபொகமாகப்பணித்-
தொம் [||*] தாங்களும் படாகை நடந்து கல்லுங்கள்ளியும் நாட்டி அறையொலை செய்து விடுதக-
வென்று நாட்டார்க்குத்திருமுகம் விட நாட்டார் திருமுகங்கண்டு தொழுது தலைக்கு வைத்து படா-
கை நடந்து கல்லுங்கள்ளியும் நாட்டி அறையோலை செய்து நாட்டார்விடுத்த அறையோலைப்படி
நிலத்துக்கெல்லை [||*] விளாங்காட்டங்கடுவனூர்க்கும் செட்டுப்பாக்கத்துக்குமாக இரண்டூருக்கும்
கீழ்பாற்கெல்லை காட்டு எல்லை ஒன்றும் தென்மவிபாக்கத்து யெல்லையின் மெற்கும் தென்பாற்-
கெல்லை தென்மவிபாக்கத்தெல்லை ஒன்றும் நெல்வாயெப்பாக்கத்தெல்லை ஒன்றும் உறத்தூரெல்-
லைக்கு வடக்கும் மெல்பாற்கெல்லை மாம்பாக்கத்தெல்லை ஒன்றும் இவ்விளாங்காட்டங்கடுவனூர்[ப்]-
பாற் பிரமதெயமாயின அறுபது செறுவுக்குக்கிழக்கும் வடபாற்கெல்லை வாகூரெல்லையின்-
றெற்கும் [||*] இறைப்புணைச்செரிக்கெல்லை கிழ்பாற்கெல்லை நத்தமுள்ளிட்ட காட்டுக்கு மெற்கும்
தென்பாற்கெல்லை நெரிஞ்சிக்குறும்பின் எல்லையின் வடக்கும் மெல்பாற்கெல்லை வாகூரெல்லையின்
கிழக்கும் வடபாற்கெல்லை சிறிமான்பாத்தி எல்லையின் றெற்குமாக இவ்விசைத்த பெருநான்கெல்-
லைகளிலுமகப்பட்ட நிலன் நீர்நிலனும் புஞ்செயும் ஊரும் ஊரிருக்கையும் மனையும் மனைப்படப்பும்
மாடுங்கன்றுமெய்பாழும் குளமும் கோட்டகரமும் கிடங்கும் கேணியும் காடுங்களரும் ஓடையும்

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[1] Read °पूर्वकं.

[2] In the Tamil portion this village is called Viḷâṅgâṭṭaṅkaḍuvaṉûr. I cannot explain how this full name could be got out of the Sanskrit verse.

[3] Read °न्तृतीयं.

உடைப்பும்[உள்ளிட்டு நீர்பூசி நெடும்பரமபெறிந்து உடும்போடி ஆமைதவழ்ந்ததெல்லாம் உண்ணிலனொழிவின்றி வாகூர் வித்தியாஸ்தானத்தார்க்கு வித்தியானுபோகமாய் பாகூரோடே எற்றி வாகூர்பெற்ற பரிகாரமும் வ்யவஸ்தையும் பெற்று சர்வபரிகாரமாய் பிரம்மதெயமாய் பிரசித்தி[1] சென்றது [||*]

पुण्यं समं कृतवतां परिरक्षताश्चेत् तद्रक्षतेति नृपतिर्न्नृपतुंगवर्म्मा [।*]
आगामिनः क्षितिपतीन् प्रणमत्यजस्रं मूर्ध्ना मुकुन्दचरणांबुजशेखरेण [।। ३१*]
उदितोदितकुलतिलकः सुवर्णकृत्सर्वशास्त्रनिष्णातः [।*]
अलिखन्नृपतुंगाख्यः पल्लवकुलमूलभृत्योत्र [।। ३२*]

கச்சிப்பெட்டுக்கிழ்ப்பைசாரத்து உதிதொதயப்பெருதட்டான் மகன் மாதெவிப்பெருதட்டான் மகன் திருபதொங்கன் எழுத்து [|| *].

No. 99.—TANDANTOTTAM PLATES OF VIJAYA-NANDIVIKRAMAVARMAN.

Taṇḍantôṭṭam (*i.e.* Tandantòttam, No. 134 of the Madras Survey map of the Kumbakonam taluk) is a village 6 miles east of Kumbakôṇam in the Tanjore district of the Madras Presidency. The existence of the plates was brought to the notice of the late Rai Bahadur V. Venkayya, M.A., by Mr. Narayanaswami Aiyar, Sub-Inspector of Police, Madras City. It is stated that they "were found with many other idols, while digging a foundation in the premises of a Śiva temple in the village of Thandanthottam, Kumbakonam taluk of Tanjore district, about 100 years ago. No one knew what it is and how they happened to be there."

The plates are 14 in number, each measuring about $11\frac{1}{4}''$ by $3\frac{3}{4}''$. When they were produced before Mr. Venkayya the plates were strung on a ring which did not appear to have been previously cut.[2] The ring is somewhat oval with diameters measuring $6\frac{1}{2}''$ and $7\frac{3}{4}''$. Its ends are secured at the bottom of a circular seal 3″ in diameter. The seal bears in relief a couchant Pallava bull facing the proper right. Along the margin of the seal is a Grantha legend which is illegible. The ring on which the plates are strung was cut by me with the permission of Mr. Narayanaswami Aiyar in order to change out the plates and prepare ink-impressions.

The two sides of the first plate, the first side of the second plate and the first five lines of its second side are in Sanskṛit verse, engraved in the Grantha alphabet and the rest, in the Tamil language and characters. The inscription must originally have consisted of many more plates, two or three of which at least are missing at the beginning. These would have supplied a genealogy of the Pallava kings similar to that of the Vêlûrpâḷaiyam plates of Vijaya-Nandivarman published above. The concluding words of some of the plates in the middle do not fit in with the opening words of the succeeding plates. Consequently, it is presumed that a few plates[3] of the grant portion are also lost. This presumption is confirmed by the fact that while the number of the donees according to the Sanskṛit portion has to be 308, the number actually registered is only 244, even including

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[1] This word was perhaps பரடத்தி in the original as in the Vêlûrpâlaiyam plates, text, l. 63.

[2] As in the sequel it will appear that many plates both in the beginning and in the middle are missing the ring must have been cut open on some previous occasion and re-soldered.

[3] The breaks noted at the foot of the text are five in number. The first of these is at the beginning of the Sanskṛit portion. The second (l. 29) could not have counted more than one plate. The three others (ll. 78, 126 and 158) must have consisted each of a single plate which contained on them the 64 missing names of the donees.

those whose names seem to have been added subsequently in comparatively later characters, or at least in a different hand.

The first plate of the preserved portion begins by referring to a king who conquered the South and stating that a certain Hiraṇyavarman was born "again" for the "welfare of the worlds" (*jagatâm hitâya* V. 1). His son was Nandivarman who perhaps held the *biruda* Êkadhîra[1]. The next six verses are taken up with the praise of Nandivarman. Two historical facts referred to in this part of the inscription are interesting. One of them is that Nandivarman took away from the Gaṅga king a neck-ornament which contained in it the gem called *Ugrôdaya* (V. 6). The name of this Gaṅga king, however, is not furnished. The other is that Nandivarman was the owner of an elephant named *Paṭṭavardhana* (V. 7). With the permission of the king, a certain Dayâmukha caused a village to be granted to 308 Brâhmaṇas and called it Dayâmukhamaṅgala after his own name (V. 9). The executor (*âjñapti*) of the grant was evidently the very same person Dayâmukha entitled Kumâra, who is stated to have been the king's treasurer (V. 10). The composer of the eulogy (*praśasti*) was Paramêśvara Uttarakâraṇika son of Param-Ôttarakâraṇika (V. 14).

The Tamil portion is dated in the 58th year of Kôvijaya-Nandivikramavarman and registers a gift of land (converted into a village[2]) lying to the west of Taṇḍattôṭṭam (*i.e.* Taṇḍantôṭṭam) in Teṉkarai-Naṟaiyûr-nâḍu, a district of the Chôḷa country, to a number of Brâhmaṇas of Nalgûr[3].

To judge from the high regnal year, the Taṇḍattôṭṭam plates must belong to the reign of that Pallava king Vijaya-Nandivikramavarman whose Tiruvallam rock inscription is dated in his 62nd year *i.e.* 4 years later than our plates[4]. At the same time the alphabet of the plates and the name of the king lead us to infer that the Vijaya-Nandivikramavarman who issued these plates may be identical with Vijaya-Nandivarman III, the donor of the Vêlûrpâḷaiyam plates. If the inscription were preserved in full, this question would not have been left to surmise and conjecture. The father of Vijaya-Nandivikramavarman is here stated to have been Hiraṇyavarman; while, the father of Vijaya-Nandivarman, according to the Vêlûrpâḷaiyam plates, was Dantivarman. If the proposed identity of Vijaya-Nandivikramavarman with Vijaya-Nandivarman is accepted, the apparent discrepancy in the name of the father could be explained. The statement that Hiraṇyavarman "was born *again*," evidently indicates a second king of that name and we may suppose that Dantivarman, the father of Vijaya-Nandivikramavarman, was also called Hiraṇyavarman like his grandfather Hiraṇyavarman I the father of Nandivarman Pallavamalla. If the foregoing surmises are confirmed by future researches, the Taṇḍantôṭṭam grant would be 52 years later than the Vêlûrpâḷaiyam plates of the same king.

The donees whose enumeration occupies more than eleven plates of the inscription number 244. They belong to various *gôtras* and *sûtras*. To judge from their titles (such as

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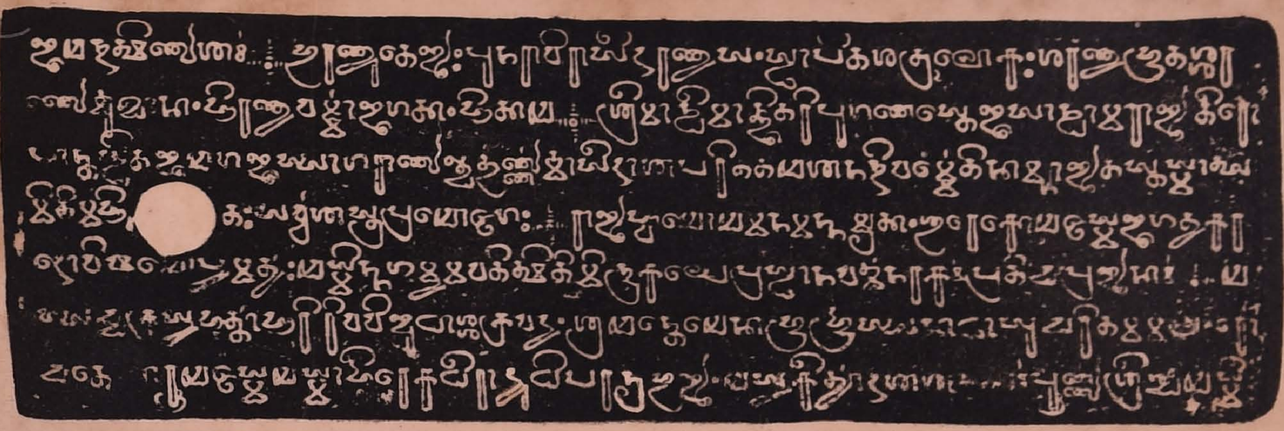
[1] See below p. 529, note 4.

[2] Evidently the Dayâmukhamaṅgala mentioned in V. 9.

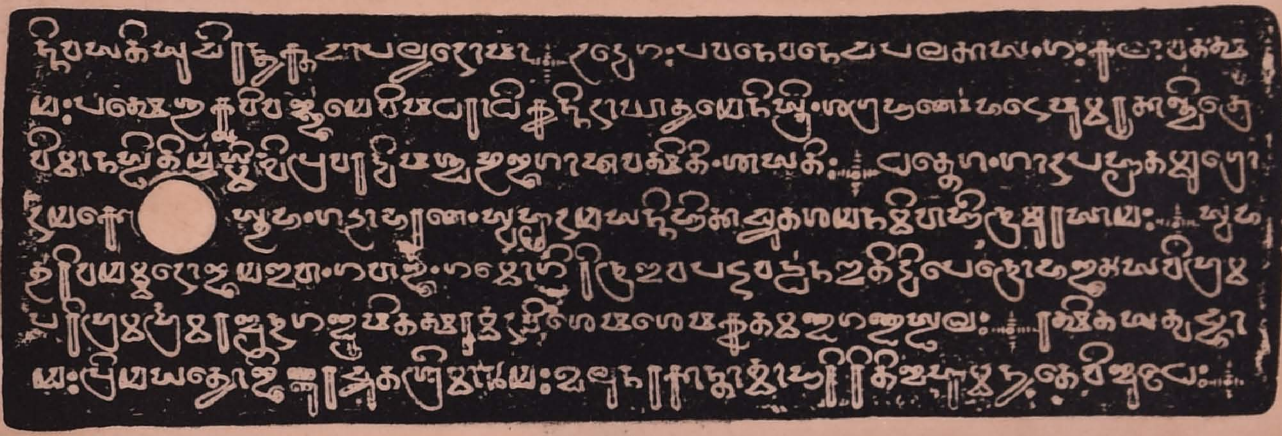
[3] This village is not found on the map of the Kumbakôṇam tâluk. If by Nalgûr is meant Nallûr, which is 6 miles west of Kumbakôṇam, we have to suppose that the 308 donees were residents of that village. The word may also mean poor; but the idea of granting a village to Brâhmaṇas, purely on account of their poverty is rather rare.

[4] *South-Ind. Inscrs.*, Vol. III, p. 91.

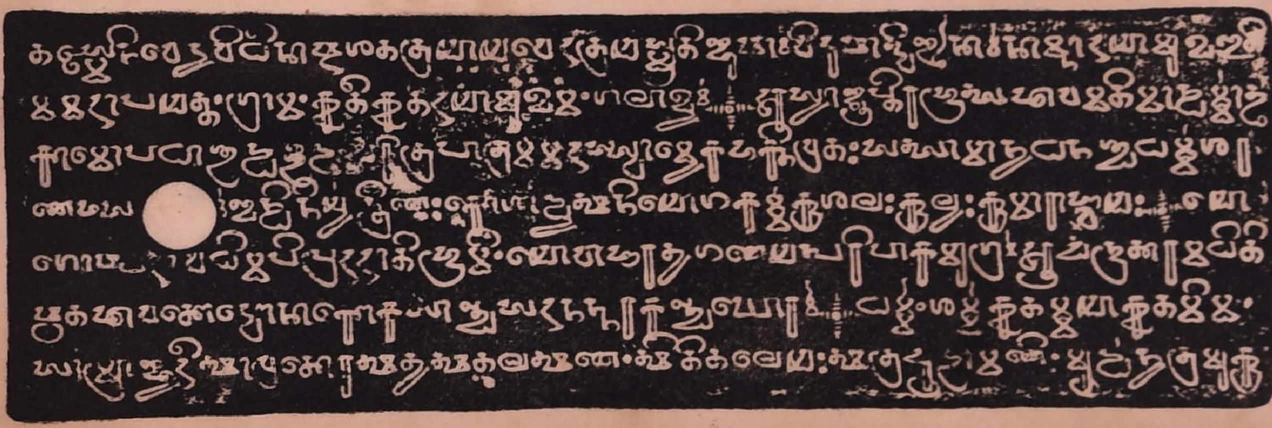
ia.



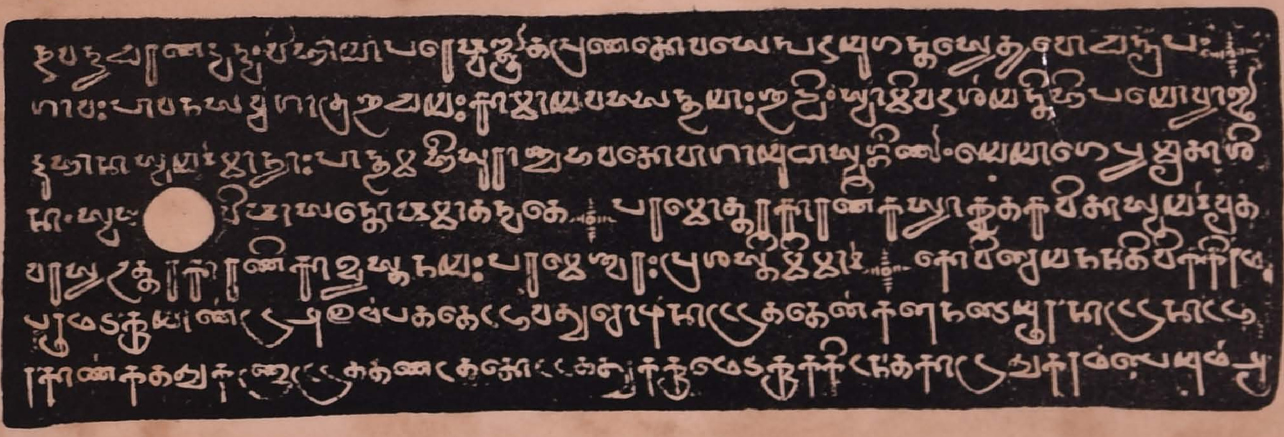
ib.



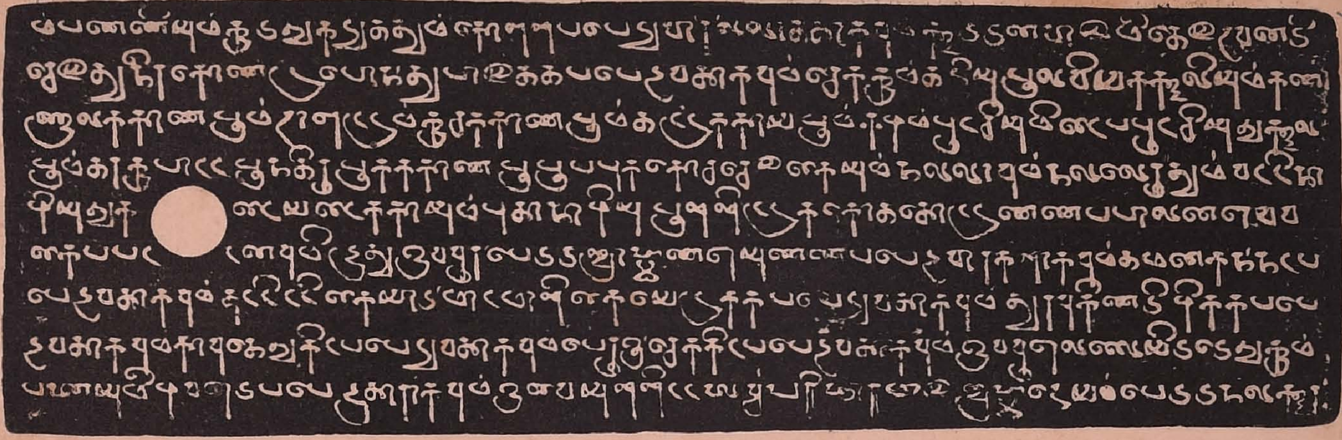
ii a.



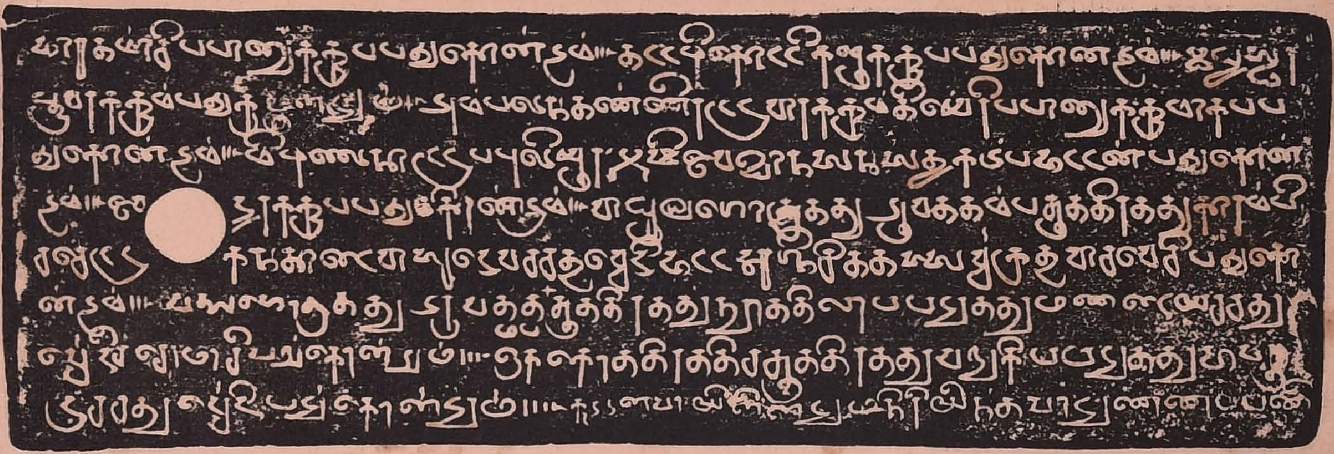
ii b.



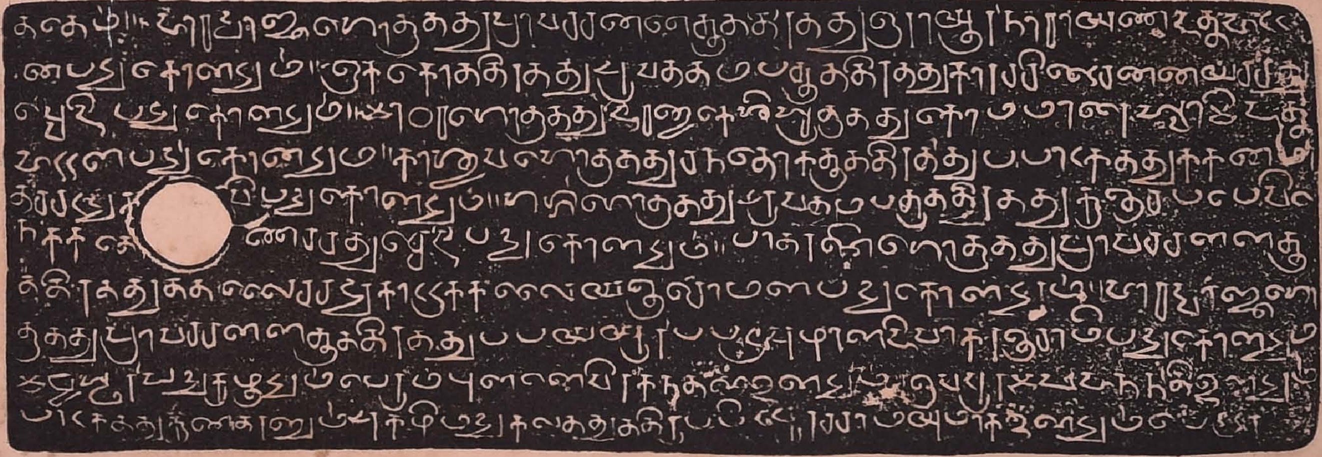
iii a



xiii b



xiv a



Chaturvêdin, *Trivêdin*, *Sômayâjin*, *Vasantayâjin*, *Shaḍaṅgavid*, *Bhaṭṭa*, *Kramavid*, *Sarvakratuyâjin*, *Daśapurîya* [1], *Agnichit*, and *Vâjapêyin*) most of them must have been learned men as stated in verse 9. The largest number of shares assigned to a single individual is 12 and such a recipient was Attôṇa-Shaḍaṅgavi-Sômayâjin (No. 109) whose *gôtra* and *sûtra* are lost on one of the missing plates. The composer of the inscription, *viz.*, Uttarakâraṇika *alias* Ayyan̲ Paramêśvara of the Rathîtara-*gôtra* and Paviriya-*sûtra* (No. 128) received two shares. Among the other donees, Tiruvaḍigaḷ (evidently the name of the local Vishṇu temple or of the Śaiva devotees, as stated on page (41) of the introduction) got 5 shares while Mahâdêva (the Śiva temple) was assigned 2 shares. One share was allotted to the reciter of the *Bhârata*; and the three arbitrators (*madhyastha*) got one share each. A share was assigned for " pouring water " and for " lighting fire " in the hall (*ambalam*). Perhaps this was the hall where the village assembly used to meet. Apparently the *Bhârata* was also recited in this same hall. The donees seem to have belonged to different parts of the country. The names of their native villages indicate that a pretty large number of them must have been originally residents of the Telugu country. Taṉukkil, Kârambichchêḍu, Iṟakkandoṟu, Iruṅgaṇḍi, Nambûr, Karañjai[2], Piṉukkippaṟu[3], Vêlpaṟu, Poppaṟu, Vaṅgippaṟu, Aṭṭambaṟu, Muḍipaṟu (*or* Muḍapaṟu), Virippaṟu, Arasappaṟu, Karippaṟu, Nûttilâppaṟu and Ponnambaṟu are apparently names of villages which were probably situated in the Telugu country. Kumiṟûr, Kâṭṭukkuṟi, Maṉaṟkâl, Mandiram, Paṟiyalûr, Pâḍagam, Pâṟkuḷam, Aṅgârai, Kaḷattûr, Veṉṉainallûr, Perumbûdûr, Kâynîrkuḷam, Îykkâṭṭukkôyil, Śiṟupaṟuvûr, Puliyûr (in Miṟalai-nâḍu), Aruvâgûr and Taramanallûr (in Aruvâ-nâḍu)[4] are distinctly Tamil names. The donees whose native villages may be presumed to have been situated in the Telugu country need not necessarily have immigrated into the Chôḷa country at the time of the grant. They might have been settled there sometime before. In any case it is clear that there was a large colony of Telugu Brâhmaṇas in the heart of the Chôḷa country during the first half of the 9th century A.D. The Telugu *birudas* of the Pallava king Mahêndravarman found in the Trichinopoly cave inscription,[5] testify to the influence of the Telugu people in the Chôḷa country already in the 7th century A.D. It is worthy of note that a large number of the village names are now held as titles by some well-known Śrî-Vaishṇava families—Dvêdaikômapuraṁ (Vêdagômapura), Vaṅgippaṟu(Vaṅgippura), Uruppiṭṭûr (Uruppuṭṭûr), Kârambichchêḍu (Kârambichchêṭṭu), Śrîmalai (Tirumalai), Pattaṅgi, Vîravaḷḷi (Vîravalli), Muḍumbe, Taṉukkil, Kumâṇḍûr, Puttûr, Śêṭṭalûr and Kuṇḍûr being some. Maṉaṟkâl has evidently lent its name to one of the later Vaishṇava *âchâryas* of the 12th century, named Maṉakkâl-Nambi.

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[1] Daśapurîya means ' belonging to or an emigrant from, Daśapura ' a village identified with Mandasor in Malwa. Two grants of the Gûrjara chief Dadda IV Praśântarâga which are referred to about the middle of the 7th century A.D. (*Ep. Ind.*, Vol. V., p. 38 f.) mention a donee who was an emigrant from Daśapura. The spurious grant of Dharasêna II of date Śaka-Saṁvat 400, also mentions a corporation of the *Chaturvêdins* of Daśapura.

[2] Karañjai also spelt Kirâñji (*Ep. Ind.*, Vol. VI., p. 228) may be the same as Krâñja, Kâza (*ibid.* p. 114), a village in the Guntur tâluk of the Guntur district.

[3] *Paṟu* stands for *paṟṟu* (genitive *parti*) often found as an ending of village names in the Telugu districts. It is possible that *paṟu* is a mistake for the Sanskrit *pura* or a variant of the vernacular *pâḍu*.

[4] This district included within it the village of Bâhûr ; see above, Introduction, p. 28.

[5] *Archæological Survey Report* for 1903–4, p. 271.

TEXT.[1]

Plate Ia.

[1.] जयन्दत्षिणाशाम्[2] ॥ मुरण्युतेजाः पुनराविरासीदरण्यसंस्थापितशत्रुलोकः [।*] शरण्यभूतश्शर-
[2.] णोन्मुखानां हिरण्यवर्म्मा जगतां हिताय ॥ [१*] [3]श्रीमान्धीमान्जितरिपुगणस्तेजसान्धाम राजा तीरो-
[3.] पान्तस्थितजयगजस्सागराणाञ्चतुर्ण्णान्मा[4]सीदाशापरिततयशा नन्दिवर्म्मेति नाम्ना जातस्तस्मात्स-
[4.] मिति महितः[5]सर्वशास्त्रप्रयोगैः ॥ [२*] राजाह्वयो यमनमन्न मृतांशुरेको[6] यस्मै जगत्यकर-
[5.] दो विषयोप्यमर्त्यः [।*] यस्मिन्नगम्यमवति [7]त्षितिमिन्द्रकल्पे प्रस्थानवर्त्म नरकम् प्रति च प्र-
जानाम् ॥ [३*] य-
[6.] स्सचक्रस्य भर्त्ता हरिरिव विबुधाश्शक्रवद्यं श्रयन्ते येनाभूद्भूस्सनाथा सुचरितममलं रो-
[7.] चते चारु यस्मै [।*] यस्माद्वीरेकधीराद्युधि परनृभुजां यस्य कीर्त्या दशाशा[स्सं]पूर्ण्णा[ः*] श्रीश्च यस्मि-

Plate Ib.

[8.] न्निवसति सुचिरन्त्यक्तचापल्यदोषा ॥ [४*] उद्वेगः पवने वने चपलतासंगः कलावत्त्ष-[8]
[9.] यः [9]पत्षे शुक्लविवर्ज्जये[10] विषधराधिक्यान्निदाघात्यये [।*] निस्त्रिंशग्रहणम् भटेषु मरुताश्चित्रे
[10.] विमानस्थितिर्य्यस्मिन्विप्रवरद्विषश्च भुजगा एव [11]त्षितिं शासतिः ॥ [५*] धत्ते गंगादपह्रतमुग्रो-
[11.] दयकौस्तुभं गळाभरणं [।*] स्वहृदयसान्निहिताच्युतशयनमिवाहीन्द्रमुरसा यः ॥ [६*] स्वभ-
[12.] र्तुरिव यम्मदो जय [12]इवांगवान्जंगमो गिरीन्द्र इव पट्टवर्द्धन इति द्विपेन्द्रोभजत् [।*] सविभ्रम-
[13.] परिभ्रमद्भ्रमरबृन्दगण्डूषित[13]त्षरन्मदविशेषशेषकृतमण्डगण्डस्थलः ॥ [७*] [14]रत्षितसत्वच्छा-
[14.] यः प्रियसत्यो जि[ष्णु]रच्युत[ः*] श्रीमान् [।*] यः खलु नरकान्तात्मा हरिरिति बहुमन्यते विबुधैः ॥ [८*]

Plate IIa.

[15.] तस्मै निवेद्य विधिनाष्टशतत्रयाय वेदत्रयस्मृतिजुषाम् विदुषान्द्विजानाम् [।*] नाम्ना दयामुख इती-
[16.] ममदापयत्तं ग्रामं कृती कृतदयामुखमंगलाख्यम् ॥ [९*] अस्याज्ञप्तिरभूत्स एव मतिमान्धर्म्मार्त्थे-
[17.] कामोपधाशुद्ध[श्शुद्ध]चरित्रपात्रममदस्स्वाम्येकभक्तिव्रतः [।*] सत्सामान्यधनश्च धर्म्मेशर-
[18.] णस्स[म्]बन्धिनिर्य्यन्त्रिणः[15] [16]कोशाध्यत्षनियोगकर्म्मकुशलः कुल्यः कुमाराह्वयः ॥ [१०*] यो
[19.] गोष्पदावधिमपि प्रददाति भूमिं यो वा हरत्यगणयन्परिपाकमुग्रम् [।*] आचन्द्रतारमधिति-
[20.] ष्ठत एव तौ द्वौ नाकौकसाञ्च सदनन्नरकञ्च घोरम् ॥ [११*] धर्म्मे शर्म्मे कृतम्मया कृतमिमं
[21.] [17]साम्राज्यदीत्षाव्रतो [18]रत्षत्यत्षतलत्षणं त्षितितले यः [19]त्षत्रचूळामणिः [।*] मूर्द्धन्यत्र मुकु-

Plate IIb.

[22.] न्दवन्द्यचरणद्वन्द्वं विहायापरेष्वज्ञातप्रणतो[20] वसेन्पदयुगन्तस्येत्यवोचन्नृपः ॥ [१२*]
[23.] गावः पावनसर्वगात्रशुचयः कामाय वस्सन्तु याः शुद्धिं स्वामिव दर्शयन्ति हि पयोन्याजा-

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[1] From the original plates and a set of ink-impressions.

[2] Read °जयन्दाक्षि°. Two or more plates before this, appear to have been lost. The portion of the verse which commences this plate evidently refers to a king who conquered the southern country (*Dakshiṇâśâ*).

[3] Read °माञ्जित°. [4] Read °तुर्ण्णाम् । आसी°. [5] Read महितस्सर्व्वशस्त्र°.

[6] मृतांशु must be an elegant expression for the moon whose rays, dead in themselves, receive life and light only from the sun.

[7] Read क्षात°. [8] Read °वक्ष°. [9] Read पक्षे.

[10] Read °विवर्जके. [11] Read °क्षितिं शासति. [12] Read °वाङ्गं°.

[13] Read °क्षर°. [14] Read रक्षितसत्त्व°. [15] Read °निर्य्यन्त्रणः. [16] Read °शाध्यक्ष°.

[17] Read °दीक्षा°. [18] Read रक्षत्यक्षतलक्षणं क्षिति°. [19] Read क्षत्र°. [20] Read °प्रणतौ वसेत्प°.

[24.] दुहाना[1] स्वयम् [।*] मान्याः पान्तु महीसुराश्च भवतो बाणायुधा[2]स्वर्ग्गिणां ये यागेप्यमृताशि-

[25.] नां स्व[ह]विषा सन्तोषमातन्वते-[१३*] परमोत्तरकारणिकस्याकृत कवितास्वयमूद्वत-

[26.] वरस्य [।*]उत्तरकारणिकाख्यस्तनयः परमेश्वरः प्रशस्तिमिमाम्-[१४*] கொவிசைய நந்திவிக்கிரம-

[27.] பருமற்கு யாண்டு அய்ம்பத்தெட்டாவது சொழநாட்டுத்தென்கரை நறையூர்நாட்டு நாட்டார்-

[28.] ர் காண்க தங்கணுட்டுத்தண்டத்தொட்டத்துக்கு மெற்குக்கிடந்த காடுங்கரம்பையும் ஆ-

Plate IIIa.

[29.] ம்[3] பண்ணியும் குறங்கறுத்தும் கொள்ளப்பெறுவா[ரில்]லாததாகவும் கூற்றன்வாய்மீதெய் உவன்றி

[30.] செய்து நீர்கொண்டு பொந்து பாய்த்தப்பெறுவதாகவும் செக்கும் தறியுமுலவியக்கூலியும் கண் -

[31.] ணுலக்காணமும் ஊரெட்டும் குசக்காணமும் தட்டுக்காயமும் ஈழம்பூட்சியுமிடைப்பூட்சியுங் கூல -

[32.] மும் தரகுபாட்டமுந் திருமுகக்காணமுமுப்புக்கொச்செய்கையும் நல்லாவும் நல்லெருதும் வட்டிநா -

[33.] ழியுங் கடையடைக்காயும் புதாநாழியுமுள்ளிட்டுக் கொத்தொட்டுண்ணப்பாலன எவ்வ -

[34.] கைப்பட்டனவுமிறுது இவ்வூர் பெற்ற ப்ராஹ்மணரெ யுண்ணப்பெறுவார்களாகவும் தமன - கந்நடப் -

[35.] பெறுவதாகவும் சுட்டிட்டிகையாற் மாடமாளிகை யெடுக்கப்பெறுவதாகவும் துரவுகிணறி - றிக்கப்பெ -

[36.] றுவதாகவும் காவுதெங்கிடப்பெறுவதாகவும் பெருஞ்செக்கிடப் பெறுவதாகவும் இவ்வூரெல்லையிற்றெங்கும்

[37.] பனையுமீழவரேறப்பெறுதாராகவும் இவையுள்ளிட்ட ஸர்வபரிஹாரமாய் ப்ரஹ்மதேய[ம்] பெற்ற நல்கூர்

Plate IIIb.

[38.] நற்பாப்பார் காஶ்யபகொத்ரத்து ஆவத்தம்ப சூத்திரத்துக்கரஞ்சை வத்தவன் குமாரகொ - வச்சதுர்வேதி -

[39.] ச்சொமாசி பங்கொன்றும் இக்கொத்திரத்திச்சூத்திரத்தில்வூர் வத்தவன் நாராயண உரு - த்ரச்சதுர்வேதிச்சொமா -

[40.] சி பங்கொன்றும் இக்கோத்திரத்திச்சூத்திரத்திவ்வூர் வத்தவன் விஷ்ணுதாஸச்சதுர்வேதி பங்கொன்றும் |||—இக்கொ -

[41.] த்திரத்திச்சூத்திரத்துக் குண்டூர்ச்சன்னயச்சதுர்வேதி பங்கொன்றும் |||—இக்கொத்திரத் - திச்சூத்திரத் -

[42.] திவ்வூர் ஆக்கொச்சச்சதுர்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் நாராயண வஸுதயா -

[43.] ஜி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் குமாரடிச்சடங்கவி பங்கொன் - றும் |||— இக்கொத்திரத்தி -

[44.] ச்சூத்திரத்திவ்வூர் வெண்ணயச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச் சூத்திரத் - திவ்வூர் தத்தகுட்டிச் -

[45.] சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தத்தகுட்டிபட்டன் பங் - கொன்றும் |||—

Plate IVa.

[46.] இக்கொத்திரத்திச்சூத்திரத்து குண்டூர் உழுத்திரகந்தச்சதுர்வேதி பங்கொன்றும் |||—இக் - கொத்திரத்திச்சூத் -

[47.] திரத்து அட்டம்பறுத்து ஊமணச்சதுர்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்தி - ரத்து கரிப்பறுத்து

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[1] Read °हानास्स्वयम्.

[2] Read °युधास्स्वर्ग्गिणां.

[3] This syllable cannot be connected with the letter ஆ at the end of plate II*b*. Consequently one plate, at least, must be missing between II*b* and III*a*.

[48.] நாராயணச்சதுவ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து வங்கிப்பறுத்து தொணமத்திருவெ-

[49.] தி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து உவியூர் விஞ்சகுமாரச்சடங்கவி பங் - கொன்றும் [|||—]

[50.] இக்கொத்திரத்திச்சூத்திரத்து அமுத்தனூர் கொவடிச்சதுவ்வேதி பங்கொன்றும் |||— இக் - கொத்திரத்தி -

[51.] ச்சூத்திரத்து உறுப்பிட்டுர் கொண்டமக்கிரமவித்தன் பங்கொன்றும் |||— இக்கொத்திரத் - திச்சூத்திரத்து கார -

[52.] ம்பிச்செட்டு குமாரடித்திருவெதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து செரு - ப்பள்ளி நாராயணச் -

[53.] சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்து ஆஶ்வலாயனசூத்திரத்து பறியலூர் ஹ்ரு - ஷீகேஶபட்டன் ப -

Plate IVb.

[54.] ங்கி[ர]ண்டும் |||—இக்கொத்திரத்து சங்தொகசூத்திரத்து பாடகத்து மாதிருபூதிச்சடங்கவிச்- [சொ]மாசி பங் -

[55.] கொன்றும் |||— இக்கொத்திரத்து வாஸெணிசூத்திரத்து நுகுஞ்சூட்டுக்குண்டஸ்வாமின் பங்கு நான்கும் |||—

[56.] இக்கொத்திரத்துப்பவிழியசூத்திரத்து நிம்பெய் வடுகஸ்வாமித்திருவெதி பங்கொன்றும் |||— இக்கொத் -

[57.] திரத்து ச[ங்]தொகசூத்திரத்து கொரஞ்சி கந்தகுமாரச்சதுவ்[வே]தி பங்கொன்றும் |||— மௌகஷிமொதரத் -

[58.] து ஹிரண்யகெஶிசூத்திரத்து பாற்குளத்து நாககுமாரச்சதுவ்வேதிஹட்டச்சொமாசி பங்கி - ரண்டும் ||— இ -

[59.] க்கொத்திரத்திச்சூத்திரத்து காய்நிர்க்குளத்து குமாரகண்ணச்சதுவ்வேதி பங்கொன்றும் ||| இக்கொத்தி -

[60.] ரத்து வராவசனசூத்திரத்து குறுகொட்டிக்கந்தகுமாரக்கிரமவித்தன் பங்கொன்றும் ||| இக்கொத்திரத் -

[61.] திச்சூத்திரத்திவ்வூர் உழுத்திரச்சதுவ்வேதி பங்கொன்றும் ||| இக்கொத்திரத்து ஆபத்தம்ப சூத்திரத்து நெல் -

Plate Va.

[62.] லூர் சன்னயத்திருவெதிஹட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து பருங் - தூர் அச்சுவன -

[63.] ச்சதுவ்வேதி பங்கொன்றும் ||| இக்கொத்திரத்திச்சூத்திரத்து அங்காரைக்குமாரகூளச்சது - வ்[வே*]தி பங்கொ -

[64.] ன்றும் ||| இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் கண்ணகுமாரச்சதுவ்வேதி பங்கொன்றும் ||[|] இக்கொத்திர -

[65.] த்திச்சூத்திரத்து காரம்பிச்செட்டு கணதாயச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத் – திச்சூ -

[66.] த்திரத்து இராயூர் அத்துவச்சச்சதுவ்வேதி பங்கொன்றும் ||| இக்கொத்திரத்திச்சூத்திரத் - து வங்கிப்ப -

[67.] றுத்து தாமொதிரச்சதுவ்வேதி பங்கொன்றும் |||-- இக்கொத்திரத்திச்சூத்திரத்து ஆக்கி - தத்தஸ்வாமிச்சடங்கவி

[68.] பங்கொன்றும் |||— ஆத்திரையமொதரத்து ஆபத்தம்பசூத்திரத்து வங்கிப்பறுத்து துக்க - ஸ்வாமித்தி[வெ] -

[69.] தி பங்கொன்றும் ||| இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் ஹரிஸ்வாமிச்சதுவ்வேதி பங்கொன் - றும் |||— இக்கொ[ா] -

Plate Vb.

[70.] த்திரத்திச்சூத்திரத்து ஜைதைகொம்பறுத்து[1] மணிக்குட்டச்சது[வ்வே]தி பங்கொன்றும் [|||] இக்கொத்[திரத்தி]ச்[சூ] -

[71.] த்திரத்திவ்வூர் நாராயணஉழுதச்சதுவ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்தி - ரத்து மு[டி]பறுத்து

[72.] தாமொதிரச்சதுவ்வேதிஹட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்துப்பரு - ந்தூர் குமாரசெட்டச் -

[73.] சதுவ்வேதி பங்கொன்றும் |||—இக்கொத்திரத்திச்சூத்திரத்து வங்கிப்பறுத்து கந்தமச்சது - வ்[வே*]தி பங்கொ -

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[1] Read ஜைதைகோம்புரத்து ; see above p. 259, note 3.

[74.] ன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து முடபறுத்து நாராயணச்சதுர்வ்வேதி பங்கொன்-றும் ||| இக்கொத்-

[75.] திரத்திச்சூத்திரத்து காஞ்சை தேவஸ்வாமிச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்-திச்சூத்திரத்து உஹலி வி-

[76.] ண்ணயச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து வங்கிப்ப-றுத்து தாமொதிரத்தி-

[77.] ருவெதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து உஹலி நாராயணச்சதுர்வ்வேதி-பட்டன் பங்கொன்றும்

Plate VIa.

[78.] [1]வஸுடிசசடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் ஸ்ரீஸ்வாமிச்-சடங்கவி பங்கொ-

[79.] ன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் விஷ்ணுதத்தபட்டன் பங்கொன்றும் |||— இக்-கொத்திரத்திச்சூத்-

[80.] திரத்து பாடகத்து ஸ்ரீதெவச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்து ஹிரண்ய-கெஸிசூத்திரத்-

[81.] துக் களத்தூர் ஸநகுமாரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்து ஆவத்தம்ப-சூத்திரத்து

[82.] காக்கைமிராத்து ஸவத்ராஸடிஸபுரியன் பங்கொன்றும் |||— சூஷிவெஸ்யகொத்ரத்து ஆவத்-தம்-

[83.] பசூத்திரத்து விரிப்பறுத்து விஞ்சகுமாரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்து ப்ராவசனசூத்தி-

[84.] ரத்து இராயூர் குண்டிசாமித்திருவெதி பங்கொன்றும் |||— பாரத்வாஜகொத்ரத்து சந்தொக-சூத்திரத்து வெ-

[85.] ண்ணைநல்லூர் கழிகொண்டச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து பத்தங்கி கூ-

Plate VIb.

[86.] ளமண்டைச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் அத்தாழிச்-சடங்கவி பங்கொ-

[87.] ன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்துப் பாடகத்து உாஜகநந்திபட்டச்சொமாசி பங்கி-ரண்டும் |||— இக்-

[88.] கொத்திரத்து ஆவத்தம்பசூத்திரத்து பொப்பறுத்து விஷ்ணுச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்து

[89.] இச்சூத்திரத்து குண்டூர் கந்தகுமாரச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||—இக்கொத்தி-ரத்திச்சூ-

[90.] த்திரத்து க[ா]ரம்பிச்செட்டு அக்கொற்றச்சதுர்வ்[வே]திபட்டன் பங்கொன்றும் ||| இக்கொத்-திரத்திச்சூத்தி-

[91.] ரத்து உவியூர் நாரா[ய*]ணச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து காஞ்சை ஸவஸுடிச்சடங்-

[92.] கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து பருங்தூர் யஜ்ஞமாத[வ*]ச்சது-ர்வ்[வே*]தி பங்கொன்றும் |||— இக்-

[93.] கொத்திரத்திச்சூத்திரத்து உவியூர் உழுதகுமாரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்-திரத்திச்சூத்திரத்த

Plate VIIa.

[94.] சாந்தூர் அண்ணமஞ்சிச்சதுர்வ்[வே*]தி பங்கொன்றும் |||—இக்கொத்திரத்திச்சூத்திரத்து பி-ணுக்கிப்பறுங்-[2]

[95.] து வி[ஷ்ணு]த்ராஸச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குரவசிரிப்-பவமாதவச்சதுர்வ்வே-

[96.] திச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குமிழூர் தெவடிச்சதுர்வ்வே-தி பங்கொன்றும் [|*]

[97.] இக்கொத்திரத்திச்சூத்திரத்துத்தணுக்கில் அக்கூளச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொ-

[98.] த்திரத்திச்சூத்திரத்து பொப்பறுத்து மண்டையச்சதுர்வ்வேதிச்சொமாசி பங்கொன்றும் |||— இக்கொ-

[99.] த்திரத்திச்சூத்திரத்து காட்டுக்குறி கூளஸ்வாமிச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்தி-ரத்திச்சூத்திரத்-

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[1] A plate must be missing between V*b* and VI*a*.

[2] Read பிணுக்கிப்பறுத்து.

[100.] து உவியூர் விஷ்ணுகுமாரச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச் - சூத்திரத்துத் தணுக்கில்

[101.] விஷ்ணுகுமாரத்திருவெதி பங்கொன்றும் ||| — இக்கொத்திரத்திச்சூத்திரத்து காட்டுக்குறி ஸ்ரீஹ்ருதத்தத்தி -

Plate VIIb.

[102.] ருவெதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து பொன்னம்பறுத்து நாராய - ணச்சதுர்வ்வேதி

[103.] பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தொணயத்திருவெதி பங்கொன் - றும் |||— இக்கொத்தி -

[104.] ரத்திச்சூத்திரத்து காரம்பிச்செட்டு உழுதகுமாரத்திருவெதி பங்கொன்றும் |||— இக்கொ - த்திரத்திச்சூத்திரத்து

[105.] மகசிரை தொணமண்டைச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து கரஞ்சை வஜ்ரம்[1] -

[106.] ச்சதுர்வ்வேதி பங்கொன்றும் ||— இக்கொத்திரத்திச்சூத்திரத்து குரவசிரி விண்ணகந்தச் - சதுர்வ்வேதி பங்கொ -

[107.] ன்றும் ||| இக்கொத்திரத்து இச்சூத்திரத்து வங்கிப்பறுத்து கந்தகுமாரச்சதுர்வ்வேதி பங் - கொன்றும் |||— இக்கொ -

[108.] த்திரத்திச்சூத்திரத்து காரச்சிறை சன்னயத்திருவெதிச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத் -

[109.] து குரொவி வெண்ணயச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குமிழூர் காமயச்சது –

Plate VIIIa.

[110.] வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து ஊட்டுக்கூர் நாகவிஷ்ணுக்கிரம - வித்தன் ப -

[111.] ங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து மகசிரை நாராயணச்சதுர்வ்வேதி பங் - கொன்றும் ||| [இக் -

[112.] [2]கொத்திரத்திச்சூத்திரத்து காரம்பிச்செட்டு] ந . . . . [யச்சது - வ்வேதி பங்கொன்றும் |||—] இ -

[113.] க்கொத்திரத்து வராவசனசூத்திரத்து மணற்கால் ஸவஸ்ருதயாசி தத்தங்குமான்[3] பங்கு [மூ] -

[114.] ன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் தத்தஞ்சாத்தன் பங்கிரண்டும் |||— இக் - கொத்திரத்தி -

[115.] ச்சூத்திரத்து காரம்பிச்செட்டு அப்பூதிச்சதுர்வ்வெ[ே*]தி பங்கொன்றும் |||—இக்கொத்திரத் - திச்சூத்திரத்து இரா -

[116.] யூர் நாராயணபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் சொட் - டெ[4] ஶாயவபட்டன்

[117.] பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து செட்டலூர் அத்தாழித்திருவெதி பங் - கொன்றும் ||| இ -

Plate VIIIb.

[118.] க்கொத்திரத்து பவிழியசூத்திரத்து அணுப்பூர் ஸவருத்ரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்தி -

[119.] ரத்து ஹாரஸ்ராஜசூத்திரத்து [மி]ராங்கலூர் நாராயணபட்டன் பங்கொன்றும் |||— இக் - கொத்திரத்திச்சூத் -

[120.] திரத்து காஞ்சிக்குறி இராத்தமாத்திருவெதி பங்கொன்றும் |||— இக்கொத்திரத்து காளர் - சச்சூத்திரத்து

[121.] மந்திரத்து பவதாயத்திருவெதி பங்கொன்றும் |||— வஸிஷ்டகோத்ரத்து ஆவத்தம்பசூத்திரத்து கம்பூ -

[122.] ர் வெண்ணஸ்வாமிச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குலபுத்தி வெ -

[123.] ண்ணயச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து நம்பூர் ஸவஸ்வாமிச் - சதுர்வ்வேதி பங்கொ -

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[1] Read வஜ்ரம்.

[2] The whole of this line is scored out in the original.

[3] Read குமரன்.

[4] Read சொட்டை.

[124.] ன்றும் [|]||— இக்கோத்திரத்திச்சூத்திரத்து குலபுத்தி அத்தாயச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திர -

[125.] த்திச்சூத்திரத்து நம்பூர் யஜ்ஞமாத[வ*]ச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொ -
த்திரத்திச்சூத்திரத்து

Plate IXa.

[126.] [1]த்திரத்திச்சூத்திரத்து செருப்பள்ளி தொணமக்கிரமவித்தனும் இவன் மகன் குமார[டி]க் -
கிரமவித்தனு[மா] -

[127.] ய்ப்பங்கொன்றும |||— இக்கொத்திரத்திச்சூத்திரத்து காரம்பிச்செட்டு தெவபூதிச்சது -
ர்வ்வே[தி*] [பங்]கொன்றும் [|]

[128.] இக்கொத்திரத்திச்சூத்திரத்து அயியக்கி அத்தொணச்சடங்கவிச்சொமாசி பங்கு பங்கிரண் -
டும் ||— இ -

[129.] க்கொத்திரத்திச்சூத்திரத்து முடும்பெச்சன்னகுமாரச்சதுர்வ்வேதிபட்டன் பங்கொன்றும்
|||— இக்கொ[த்] -

[130.] த்திரத்திச்சூத்திரத்து காஞ்சை வெண்ணயச்சதுர்வ்வேதி பங்கொன்றும் |||—இக்கொத்தி -
ரத்து சந்தொ -

[131.] கசூத்திரத்து மூடும்பெ அக்கந்தச்சதுர்வ்வேதி பங்கொன்றும் |||—இக்கொத்திரத்திச்சூத்தி -
ரத்து பிப்ப -

[132.] ரை அக்கந்தசசதுர்வ்வேதி பங்கொன்றும் [|||—] இக்கொத்திரத்திச்சூத்திரத்து முடும்பெ -
கூள ஸ்ரீவேதரா -

[133.] வித்தன் பங்கொன்றும் |||— இக்கொத்திரத்து வாதூலசூத்திரத்து குண்டூர் தாமொ -
திரச்சதுர்வ்வேதி ப -

Plate IXb.

[134.] ங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து வெள்ளையூர் விஷ்ணுதிச்சதுர்வ்வேதி
பங்கொன்றும் |||— கௌ -

[135.] [2]தமகொத்து ஆவத்தம்பசூத்திரத்து இழக்கந்தொறுத்து கடம்பபட்டன் பங்கொன் -
றும் |||— இக்கொ -

[136.] த்திரத்திச்சூத்திரத்து உறுப்பிட்டூர் ஹவ்யநிச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்தி -
ரத்திச்சூத்திரத்து இ -

[137.] ழக்கந்தொறுத்து யஜ்ஞயச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில் -
லூர் காளஸ -

[138.] ர்வ்வேத்திருவெ[வ]தி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில்லூர் பவசாயித்திரு -
வெதி பங்கொன்று -

[139.] ம் |||— இக்கொத்திரத்திச்சூத்திரத்து பருந்தூர் எறமத்திருவெதி பங்கொன்றும் ||| இக் -
கொத்திரத்து வாதூலச -

[140.] னசூத்திரத்து அய்யக்கி செட்டயச்சதுர்வ்வேதி பங்கொன்றும் |||— ஸௌனககொத்து
ஆவத்தம்பசூத்தி -

[141.] ரத்து மணியூர் பொசன்பவ்விக்கிரமவித்தன் பங்கொன்றும் |||— [3]ராயிதரகொத்து ஆ -
வத்தம்ப[சூ] -

Plate Xa.

[142.] த்திரத்து ஓரிகொன்றை குமாரபூதிச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச் -
சூத்திரத்து குரவசிரி ச -

[143.] ன்னகுமாரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில்லூர் அத்திகு -
ட்டிச்சதுர்வ்வேதி பங் -

[144.] கொன்றும் |||— இக்கொத்திரத்து பவிழியசூத்திரத்து மெற்றுமணமங்கலத்து உத்தர -
க[ா]ரணிகனுயின

[145.] [அய்யன்] வாசுதேவரன் பங்கிரண்டும் |||— மழவகொத்து ஆவத்தம்பசூத்திரத்து காரம -
பிச்செட்டு

[146.] [ம]ாதவத்[தி]ருவெதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குஞ்சப்பயல்[4]
ஹரிஸ்வாமிச்சதுர்வ்வே -

[147.] தி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில்லூர் கந்தணச்சதுர்வ்வேதி பங்கொ -
ன்றும் |||— இக்கொத்திர -

[148.] த்திச்சூத்திரத்து மற்றலூர் சன்னயச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச் -
சூத்திரத்து குஞ்சப் -

[149.] பெவில் ஹவ்யஸ்ரீவேச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்து பவிழியசூத் -
திரத்து வங்கிப்ப -

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[1] A plate must be missing between VIII*b* and IX*a*. [2] Read கௌதம.
[3] Read ராயிகர. [4] Read °பயல்.

Plate Xb.

[150.] றுத்து தாமோதிரஹட்டன் பங்கொன்றும் |||— வாயமூலமொத்ரத்து ஆவத்தம்பசூத்தி-
ரத்து காரம்பிச்செட் -

[151.] டு கந்தாடை வாஸுதேவச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து
காஞ்சை மண்டை[ய] -

[152.] ச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து காரம்பிச்செட்டு கந்தா-
டை வாஸுதேவச்சது[ர்வ்வே] -

[153.] திஹட்ட ஸ்ரீவிஷ்ணுஸர்வ்வக்ரதுயாசி பங்கு மூன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர்
வாஸுயஜ்ஞகேஸ -

[154.] வச்சதுர்வ்வேதிஹட்டன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்திவ்வூர் நாராய-
ணச்சது[ர்வ்வே]தி பங் -

[155.] கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குண்டூர் சன்னயத்திருவெதி பங்கொன்றும்
|||— ரோஹிதமொ -

[156.] த்ரத்து வ்ராவசனசூத்திரத்து காரம்பிச்செட்டு ஸ்ரீஸோமச்சதுர்வ்வேதி பங்கொன்றும் |||—
இக்கொத்திரத்தி -

[157.] ச்சூத்திரத்திவ்வூர் திண்டகுமாரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்-
திரத்திவ்வூர் தாமொதிரச் -

Plate XIa.

[158.] [1]த்திரத்து ஸ்ரீமலை ஸ்ரீராமச்சதுர்வ்வேதிஹட்டன் பங்கொன்றும் [|||—] இக்கொத்திரத்-
திச்சூத்திரத் -

[159.] து வங்கிப்பறுத்து செந்தகுமாரச்சடங்கவி பங்கொன்றும் |||— ஹாரீதமொத்ரத்து
வ்ராவசன சூத்தி -

[160.] ரத்து மணற்கால் ஆய்தாங்கி சங்கரஞ்செந்தன் பங்கொன்றும் |||— கௌஸிகமொத்ரத்து
ஆவ -

[161.] த்தம்பசூக்திரத்து இராத்தக்குறி கெஸவச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்தி-
ரத்திச்சூ -

[162.] த்திரத்து வெல்வட்டி நாகொண்டச்சதுர்வ்வேதிச்சொமாசி பங்கொன்றும் |||— இக்கொத்-
திரத்திச் -

[163.] சூத்திரத்து காஞ்சை ஜயநாருத்ரச்சதுர்வ்வேதி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்-
திரத்து பறுங் -

[164.] னூர் உருத்ரஸோமதீக்ஷபுரியன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து செட்ட-
ளூர் வாஸுயஜ்ஞ -

[165.] வஸெநத்திருவெதிஹட்டச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து
கொட்டுங்கொ -

Plate XIb.

[166.] ம்பறுத்து[2] உழுதகுட்டிதீக்ஷபுரியன் பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து
குரவசிரி விஷ்ணு -

[167.] குமாரஹட்டச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து காஞ்சை
கொரடிச்சதுர்வ்வேதி

[168.] பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து குமாண்டூர் தியம்பகச்சடங்கவி பங்-
கொன்று -

[169.] ம் |||— இக்கொத்திரத்திச்சூத்திரத்து வெல்வட்டி ஸ்ரீசித்தச்சதுர்வ்வேதி பங்கொன்றும் |||—
இக்கொ -

[170.] த்திரத்தி[ச்]சூத்திரத்திவ்வூர் குமாரமண்டைத்திருவெதி பங்கொன்றும் |||— இக்கொத்தி-
ரத்து சங்கெ[தா] -

[171.] கசூத்திரத்து எகம்பூர் நாராயணச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்தி-
ரத்து அரஸ -

[172.] ப்பறுத்து தொணமச்சடங்கவி பங்கொன்றும் |||— இக்கொத்திரத்து ஹாரலாஜசூத்திர-
த்து பறுந்தூர்

[173.] தெவகுமாரக்ரமவித்தன் பங்கொன்றும் |||— இக்கொத்திரத்து காளர்ச்சசூத்திரத்து பெ-
ருவலி கொ-

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[1] A plate must be missing between X*b* and XI*a*.

[2] Read கொட்டுங்கொம்புறத்து.

Plate XIIa.

[174.] வடிச்சதுர்வ்வேதிபட்டன் பங்கொன்றும் |||— இக்கொத்திரத்து ப்ரவசனசூத்திரத்து பவ-
க்குறி இண்டமா-
[175.] தச்சதுர்வ்வேதிச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில்வூர் சாமிகு-
ட்டிச்சதுர்வ்வேதி பங்-
[176.] கொன்றும் |||—இக்கொத்திரத்து ஹிரண்யகெஶிசூத்திரத்து பெரும்பாண்டூர் நாராயணப-
ட்டன் பங்-
[177.] கொன்றும் [|||—] ஶ்ரீவத்ஸகோத்ரத்து ஆவத்தம்பசூத்திரத்து வெல்பறுத்து தூர்க்கமச்-
சதுர்வ்வே-
[178.] தி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்தில்வூர் கந்தகுமாரச்சதுர்வ்வேதி பங்-
கொன்-
[179.] றும் |||— கௌத்ஸகோத்ரத்து ஆவத்தம்பசூத்திரத்து ஓதிமூக்கில் ஶிவச்சதுர்வ்வேதி பங்-
கொன்றும் |||—
[180.] வஸிஷ்டகோத்ரத்து ஆவத்தம்பசூத்திரத்து குரவசிரி அத்திகுமாரச்சதுர்வ்வேதிபட்டன் பங்-
கொன்-
[181.] றும் |||— இக்கொத்திரத்திச்சூத்திரத்து வீரவள்ளி அச்சட்டித்திருவெதி பங்கொன்றும்
|||— இக்கொத்திர-

Plate XIIb.

[182.] த்திச்சூத்திரத்து [வ]ங்கிப்பறுத்து திவாகரக்ரமவித்தன் பங்கொன்றும் |||— இக்கொத்தி-
ரத்திச்சூத்திரத்-
[183.] து எட்டுக்கூர் கணவுழுத்ததிருவெதி பங்கொன்றும் |||— ஸாவர்ணிகோத்ரத்து சந்தொ-
கசூத்திர-
[184.] த்து பாடகத்து நார[ாய]ணபட்டன் பங்கொன்றும் ||| இக்கொத்திரத்திச்சூத்திரத்தில்வூர்
சொமிகுட்டிச்-
[185.] சதுர்வ்வேதி பங்கொன்றும் |||— வாதூலகோத்ரத்து ஆவத்தம்பசூத்திரத்து கல்லக்கூர்ப்
பாப்ப-
[186.] டிச்சதுர்[வ்வே]தி பங்கொன்றும் |||—இக்கொத்திரத்திச்சூத்திரத்து ஒங்களூர் அக்குமாரச்-
சதுர்வ்வேதி பங்-
[187.] கொன்றும் |||—இக்கொத்திரத்து ப்ரவசனசூத்திரத்து வங்கிப்பறுத்து அச்செந்தத்திரு-
வெதி பங்கொ-
[188.] ன்றும் |||— வாத்ஸ்யகோத்ரத்து ஆவத்தம்பசூத்திரத்து பூனியத்து செட்டஶர்மன் பங்-
கொன்றும் |||— கபி-
[189.] கோத்ரத்து ஆவத்சம்பசூத்திரத்து பரூந்தூர் தேவஶர்மச்சதுர்வ்வேதிபட்டன் பங்கொன்-
றும் |||— இக்-

Plate XIIIa.

[190.] கொத்திரத்து ப்ரவசனசூத்திரத்து பெரும்பூதூர் குமாரதத்தத்திருவெதி பங்கொன்றும்
|||— யஹோரா-
[191.] யணகோத்ரத்து ஆவத்தம்பசூத்திரத்து உறுப்பிட்டூர்ச்சன்னயத்திருவெதி பங்கொன்-
றும் |||—
[192.] பௌருகுத்ஸகோத்ரத்து ப்ரவசனசூத்திரத்து கொட்டி ஶ்ரீஶர்மச்சதுர்வ்[வே]தி பங்-
கொன்றும் |||— மௌ-
[193.] கிகோத்ரத்து ஆவத்தம்பசூத்திரத்து காரம்பிச்செட்டு நந்திகுட்டித்திருவெதி பங்கொன்-
[194.] றும் |||— காஶ்யபகோத்ரத்து ஆவத்தம்பசூத்திரத்து காஞ்சை கந்தபூதிஜ்ஶபுரியன்
பங்கொ-
[195.] ன்றும் || ஸாங்க்ருதிகொத்திரத்து ப்ரவசனசூத்திரத்து இருங்கண்டி குமாரஶர்மச்சட-
ங்கவி பங்-
[196.] கொன்றும் |||— ஹாரிதகோத்ரத்து ஆவத்தம்பசூத்திரத்து காக்கைமிராத்து யஜ்ஞஶர்மச்-
சதுர்வ்வேதி-
[197.] பட்டன் பங்கொ[ா]ன்றும் |||— திருவடிகளுக்குப்பங்கு அயிந்து தேஹ[ர*]தெவர்க்குப்பங்-
கிரண்டும்

Plate XIIIb.

[198.] ஹாரதம் [வ*]ாசிப்பானுக்குப்பங்கொன்றும் |||— தட்டழிகொட்டிகளுக்குப்பங்கொன்றும்
|||— ஶ்ரீவ்ரஜூர்
[199.] மூவர்க்கும் பங்கு மூன்றும் ||— அம்பலத்தண்ணீரட்டுவார்க்கும் தீயெரிப்பானுக்குமாகப்ப-
[200.] ங்கொன்றும் |||—மிழலைநாட்டுப்புலியூர் ஶிவைவாஸஸ்ரீ ஸத்யகற்பபட்டன் பங்கொன்-

[201.] றும் |||— வைகுந்தூர்க்குப்பங்கிரண்டும் |||— வாயஸ்ஶமொத்ரத்து ஆவத்தம்ப ஸூத்திரத்து காரம்பி -

[202.] ச்செட்டு கந்தாடை வாஸுதேவச்சதுர்வே[தி*]திபட்டகஶ்ரீசித்தஸர்வக்ரதுவாசபெயி[1] பங்கொ-

[203.] ன்றும் |||— வதூலமொத்ரத்து ஆவத்தம்ப[2]ஸூத்திரத்து நூத்திலாப்பறுத்து மண்டையச்சது-

[204.] ர்வேதிச்சொமாசி பங்கொன்றும் |||— இக்கொத்திரத்திச்சூத்திரத்து வங்கிப்பறுத்து பவ[நா]-

[205.] கரச்சதுர்வேதி ப[ங்]கொன்றும் |||— [3]கூற்றன்வாயினின்றும் நீரீய்ந்தவாறுண்ணப்பணி-

Plate XIVa.

[206.] த்தெம்[4] |||— பாரத்வாஜமொத்ரத்து வ்ராவச்சன்ன[5]ஸூத்திரத்து இராயூர் நாராயண[க்ர]து-பட்ட-

[207.] ன் பங்கொன்றும் ||— இக்கொத்திரத்து ஆவத்தம்பஸூத்திரத்து காரச்சேறை சன்னயச்சது-

[208.] ர்வே[தி*]தி பங்கொன்றும் ||—கௌண்டின்யமொத்ரத்து [6]ஹிரண்யகெஶிஸூத்ரத்து கொம்மாரை ஸ்வாதிக்ர-

[209.] பட்டன் பங்கொன்றும் || காஶ்யபமொத்ரத்து சந்தொகஸூத்திரத்துப்பாடகத்துக்கன்மா-

[210] தச்சடங்கவி பங்கொன்றும் || மௌத்கல்யமொத்ரத்து ஆவ[த்*]தம்பஸூத்திரத்து குஞ்சப்பெயில்

[211.] நக்கதெ[ா]ணச்சதுர்வேதி பங்கொன்றும் || பாதர[ணி]மொத்ரத்து வ்ராவச்சன்ன[5]ஸூ -

[212.] த்திரத்து தலைச்சங்காட்டுக்கலையஞ்சொமன் பங்கொன்றும் || பாரத்வாஜமொ -

[213.] த்ரத்து வ்ராவச்சன்ன[5]ஸூத்திரத்துப்பய்யூர்பபடுவுழான் திவாகரஞ்சாமி பங்கொன்றும்

[214.] ஐயூர்ஷூர் வங்கு மு[ன்*]றும் பெரும்புள்ளெ விரகந்தன் ஒன்றும் (|) இவ்வூர் க்ரி[ஷ]ஹந்தி ஒன்றும்

[215.] பாடகத்து குணதரனும் [அ]கழிமங்கலத்துத்திருப்பி[டவூ]ர்ச்சா[மி]யுமாக ஒன்றும் பெ-ற்ருர் [|||—*]

Plate XIVb.

[216.] அருவாநாட்டு அருவாகூர் க்ரி[ஷி]வைவாநஸன் சங்கரநாராயணபட்டன் பங்கொன்றும் || [வை]-

[217.] குந்தப்பங்கிரன்டும்[7] ஈய்க்காட்டுக்கொயிலான் பரமேஶ்வரன் பெற்ருன் [||] அருவாநாட்டுத் தாம-

[218.] நல்லூர் க்ரிஷிவைவாநஸங் நாராயணபட்டன் பங்கொன்றும் |||— ஸாவர்ணி[தி*] மொத்ர-த்து சிறுபழூவூதேவவெதி காட-

[219.] ம்பாலைய்[கு]ப்பெருமக்கள் பணித்துக்குடுத்த பங்கொன்றும் ||| வதூலமொத்ரத்து வ்ராவசன-ஸூத்ரத்த கு-

[220.] க்கனூர் [வி]ட்டஸோமக்ரவேதிதங் பங்கொன்றும் ||— வாய்த்தலைக்குழுவன்திக்குமாக பங்-கு மூன்றும் ||| —

[221.] ஆத்திரயமொத்ர[த்*]து கஶ்ரீவெஶ்யஸூத்திரத்துப்புத்தூர்ச் சொமாசிகாரி பங்கிரண்டும்

[222.] இக்கொத்திரத்திச்சூ[த்திர*]த்து இவ்வூர் சொமாசி[த*]த்தன் பங்கிரண்டும் |||—

TRANSLATION.

(*Verse* 1.) (*Once*) again, for the good of the world was born Hiraṇyavarman of stirring prowess who made (*his*) enemies settle in forests and was the asylum of those who eagerly desired protection.

(V. 2.) From him was born the wise (*and*) prosperous king called Nandivarman who was the home of prowess (*and*) conqueror of the hoards of (*his*) enemies, whose victorious

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[1] Read ஸவக்ரதுவாஜபெயி.

[2] ம்ப is written below the line.

[3] From the middle of this line beginning with கூற்றன்வாய் the writing is in a different hand.

[4] Read °த்தொம். The exact sense conveyed by this sentence is not clear. Literally translated it means "we ordered that water may be utilised in the manner in which it is given from the main sluice." In ll. 29 ff. it is stated that the donees had to irrigate their fields from a head of water constructed somewhere outside the main sluice. Perhaps the distribution of water was intended to be further specified by the phrase inserted here.

[5] Read வ்ராவக.

[6] The subscript Grantha *ya* in ஹிரண்ய, is added to the Tamil *na* which is a mistake for *ṇa*.

[7] Read பங்கிரண்டும்.

elephants reached almost the shores of the four oceans, whose fame extended to the *(four)* quarters and who was praised in battle for *(his knowledge in)* the use of all weapons.

(V. 3.) The only *(one)* of name *râja* that did not bow to him was the dead-rayed *(moon)* and the *(only)* country in this world, that did not pay him tribute was *(that)* where no men exist *(i.e. the heaven where the undying gods live)*. And while this *(king)*, comparable to Indra was ruling the earth, there was *(nothing)* unapproachable by the people *(except, perhaps,)* the way leading to hell.[1]

(V. 4.) [2]He is the lord of the circle of good people as Hari (is the possessor of the powerful weapon *chakra*) ; him the wise cling to as *(gods)* to Śakra *(i.e. Indra)* ; by him the earth[3] has become coupled with a husband ; to whom faultless good deeds are most welcome ; at whom the sole hero on the battle-field[4] the enemy-kings take fright ; of whom the fame fills the ten quarters ; and in whom Śrî *(i.e.* Lakshmî) dwells permanently abandoning *(her)* vice of fickleness.

(V. 5.) While this *(king)* was ruling the earth, anxiety *(or great rush)* *(was seen)* only in the wind ; tendency towards inconstancy *(or existence of the creeper chapalâ)*, in the forest ; decay of the learned *(or the waning of the moon)*, in the dark-fortnight ; increase of serpents *(or abundance of clouds)* at the end of summer ; merciless attack *(or the grasping of swords)*, in soldiers ; dishonourable living *(or the riding on aerial cars)*, in the pictures of gods ; and the enemies of good Brâhmaṇas *(or able snake-charmers)*, in dissolute persons *(or serpents)*.[5]

(V. 6.) He wore on *(his)* breast, as *(if it were)* the lord of serpents, the bed of Achyuta *(dwelling)* near his heart, a necklace which he had snatched away from the Gaṅga *(king and in which was)* the gem called Ugrôdaya *(like the) Kaustubha.*

(V. 7.) To his lot *(also)* fell an excellent elephant named Paṭṭavardhana which *(in appearance)* was like the *(manifest)* arrogance of its master, like victory in body, like a high mountain moving about, *(and)* from whose temples the ornament *(of red paint)* was wiped away by the excess of flowing rut sipped by the swarm of bees whirling about restlessly.[6]

(V. 8.) Wise men *(and gods)* praise him as Hari *(himself)* ; because indeed he offers protection to *(all)* living beings *(as Hari preserves within his own self the rudiments of life)* ;

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[1] There is a pun intended here in the words *râja* (which means both 'king' and 'moon') and *amartya*. In the second half of the verse the poet wants to say that the people were not allowed to go to hell *(i.e.* to commit sin) but were free to achieve every other object of life.

[2] A rhetorical effect is aimed at by the use in their order of the seven cases of the pronoun *yat* which refers to the king.

[3] The two well-known consorts of Vishṇu are the goddesses Lakshmî and the Earth.

[4] The actual words used for 'sole hero' are *êka-dhîra*. It is not impossible that Êkadhîra was a surname of Nandivarman III. From the Kâśâkuḍi plates we learn that Êkadhîra was a surname of Nandivarman Pallavamalla or of his minister Udayachandra. Êkadhîramaṅgalam, the new name given to Koḍukoḷḷi in these plates, corresponds to Êkadhîra-chaturvêdimaṅgalam, a village somewhere near Tirunâmanallûr in the South Arcot district (*Ep. Ind.*, Vol. VII., p. 133).

[5] The purport of the verse is that *anxiety, inconstancy, decay of learning, etc.*, were not found in his kingdom. This is expressed by the poet when he says, with pun, that they *were existing* elsewhere but not in his kingdom.

[6] The Śaiva saint Sundaramûrti-Nâyanâr in his *Tiruppadiyam* on Vaḍamullaivâyil refers to a rutting elephant which the god of that place is said to have controlled by binding it with a twig and thereby conferring immeasurable joy on the Toṇḍaimâṉ, *i.e.*, the Pallava king. It is not impossible that in the verb *abhajat* which also means 'worshipped', we may have to understand a parallel if not the identical incident mentioned in the sacred hymn. The age of Sundaramûrti-Nâyanâr could not have been long distant from that of Vijaya-Nandivikramavarman III.

loves truth (*as Hari loves his consort Satyâ*); is victorious (*Jishṇu*); firm (*Achyuta*); glorious (*as Hari is united with Śrî i.e. Lakshmî*) and is, among men (*possessed*) of a lovely body (*as Hari is an embodiment of Death to the demon Naraka*).

(V. 9.) The pious man whose name was Dayâmukha having informed this (*king*) according to rule, got that village which received the surname Dayâmukhamaṅgala, granted to three hundred and eight learned Brâhmaṇas who had studied the three Vêdas and the Smṛitis.

(V. 10.) That same respectable wise man named Kumâra who (*has stood*) the test of honesty (*upadhâ*) who is pure in (*enjoying*) religious merit (*dharma*), wealth (*artha*) and desires (*kâma*), who is the receptacle of upright conduct, prideless and devoted solely to the service of (*his*) master, whose wealth is shared by (*all*) good men, who seeks refuge in virtue, is free to (*all his*) relations and is clever in discharging the duties of a treasurer, was the *âjñapti*[1] of this (*grant*).

(V. 11.) He that grants land even though it be (*in extent*) as big as the hoof of a cow and he that robs (*it*) without caring for the disastrous end, shall both of them dwell, indeed, till the moon and the stars last, (*the first, however,*) in the home of the gods and (*the second*) in dreadful hell.

(V. 12.) The king says—I have sought shelter in religious merit. (*Every*) head-jewel among kings who has taken the vow to maintain sovereignty on the surface of the earth, shall protect this deed (*of mine*) without disturbing (*its*) scheme. May his pair of feet dwell on this (*my*) head, which never knew of bowing down to others excepting to the pair of the worshipful feet of Mukunda (Vishṇu).

(V. 13.) May the sacred cows whose every limb is purifying (*and*) whose purity is indeed demonstrated (*materially*), as it were, in the form of the (white) milk which they yield, grant your desires! And may the revered gods on earth (*viz.*, Brâhmaṇas), whose weapons are (*their*) words[2] and who by the offerings (*which they make*) during sacrifices please even the nectar-fed (*gods*) who dwell in heaven, protect you!

(V. 14.) This eulogy (*praśasti*) was drawn up by Paramêśvara surnamed Uttarakâ-raṇika son of Param-Ôttarakâraṇika, the self-chosen lord of Poetry.

(Ll. 26 to 38) In the fifty-eighth year (*of the reign*) of king Vijaya-Nandivikrama-varman:—The inhabitants of Teṉkarai Naṟaiyûr-nâḍu in Śôṛa-nâḍu witnessing,— the forest and (*other*) waste lands lying to the west of Taṇḍattôṭṭam situated in their district, ... None shall be permitted to make . . . . . . or cut channels (*kuraṅgu*). A head of water (*uvaṉri*) shall be constructed above the main sluice (*kûṟṟaṉvây*) only, and water taken (*from it*) for irrigation. No (*tax*) of any kind such as (*duty on*) oil-presses and looms, *ulaviyakkûli*[3], the fee (in money) on marriages, *ûreṭṭu*, fee on potters, *taṭṭukkâyam*[4], duty[5] on toddy-drawers and shepherds, (*fee on*)

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[1] For the correct interpretation of the word *âjñapti* see *Ep. Ind.*, Vol. VII., p. 183 f.

[2] This complimentry attribute to the Brâhmaṇas also occurs in Bhavabhûti's *Uttararâmacharita*, in the passage ासद्धं ह्येतद्वाचि वीर्यं द्विजानाम्, *etc.* The sense conveyed, however, may not be ironical as it is in the passage quoted.

[3] This term occurs in the Kâśâkuḍi plates of Nandivarman as *ulliyakkûli* (above, p. 352, text-line 122) and is translated 'the hire of the well-diggers'.

[4] This may correspond to *taṭṭâr-pâṭṭam* of the large Leyden plates and be translated 'fee on goldsmiths.

[5] *Pûṭchi* is a term not found in dictionaries. This obsolete word seems to denote a duty or tax. *Iḍaippûṭchi* occurs as *Iḍaippâṭṭam* in the large Leyden plates.

stalls,[1] brokerage-fee, *tirumugakkâṇam*[2], *uppukkôchcheygai*[3], good cow, good bull, *vaṭṭinâṛi* (fee on *baskets* of grain brought to the market), areca-nuts (*exposed for sale*) in shops, *pudânâṛi*[4] and others which the king could take and enjoy, shall be paid (*to the king*). The Brâhmaṇa donees of this village alone shall enjoy (*the income specified above*). *Damanagam* may be planted; mansions and large edifices may be built of burnt bricks; reservoirs and wells may be sunk; cocoanut trees may be planted in groves; (and) large oil-presses may be used. The cocoanut and palmyra trees (*grown*) within the boundaries of this village shall not be climbed by the toddy-drawers (*îṛavar*). (*The names of*) the good Brâhmaṇas of Nalgûr that received the *brahmadêya* with all immunities including the above (*were*) :—

LIST OF DONEES.

Number.	*Gôtra.*	*Sûtra.*	*Residence or house-name.*	*Name of donee.*	*Number of shares.*
1	Kâśyapa ..	Âpastamba ..	Karañjai ..	Vattavan̲ Kumârakôva-Chaturvêdi-Sômayâjin.	1
2	Do. ..	Do. ..	Do. ..	Vattavan̲ Nârâyaṇa-Rudra-Chaturvêdi-Sômayâjin.	1
3	Do. ..	Do. ..	Do. ..	Vattavan̲ Vishṇudâsa-Chaturvêdin ..	1
4	Do. ..	Do.	Kuṇḍûr ..	Chan̲n̲aya-Chaturvêdin	1
5	Do. ..	Do. ..	Do. ..	Âkkochcha-Chaturvêdin	1
6	Do. ..	Do. ..	Do. ..	Nârâyaṇa-Vasantayâjin	1
7	Do. ..	Do. ..	Do. ..	Kumâraḍi-Shaḍaṅgavid	1
8	Do. ..	Do. ..	Do. ..	Veṇṇaya-Shaḍaṅgavid	1
9	Do. ..	Do. ..	Do. ..	Tattakuṭṭi-Shaḍaṅgavid	1
10	Do. ..	Do. ..	Do. ..	Tattakuṭṭi-Bhaṭṭa	1
11	Do. ..	Do. ..	Do.[5] ..	Uṛuttirakanda (Rudraskanda)-Chaturvêdin.	1
12	Do. ..	Do. ..	Aṭṭambaṟu ..	Dâmaṇa-Chaturvêdin	1
13	Do. ..	Do. ..	Karippaṟu ..	Nârâyaṇa-Chaturvêdin	1
14	Do. ..	Do. ..	Vaṅgippaṟu ..	Dôṇama-Trivêdin	1
15	Do. ..	Do. ..	Uviyûr ..	Viñjakumâra-Shaḍaṅgavid	1
16	Do. ..	Do. ..	Amuttan̲ûr ..	Kôvaḍi-Chaturvêdin	1
17	Do. ..	Do ..	Uṟuppiṭṭûr ..	Koṇḍama-Kramavid	1
18	Do. ..	Do. ..	Kârambich-chêḍu.	Kumâraḍi-Trivêdin	1
19	Do. ..	Do. ..	Cheruppaḷḷi ..	Nârâyaṇa-Shaḍaṅgavid	1
20	Do. ..	Âśvalâyana ..	Paṟiyalûr ..	Sûryadatta-Bhaṭṭa	2
21	Do. ..	Chhandôga ..	Pâḍagam ..	Mâtirupûdi (Mâtṛibhûti)-Shaḍaṅgavit-Sômayâjin.	1
22	Do. ..	Vâsêṇi ..	Nuguñjûḍu ..	Kuṇḍaśarman	4
23	Do. ..	Paviṟiya ..	Nimbey ..	Vaḍugaśarma-Trivêdin	1
24	Do. ..	Chhandôga ..	Korañji ..	Kandakumâra (Skandakumâra)-Chaturvêdin.	1
25	Gautama ..	Hiraṇyakêśi ..	Pâṟkuḷam ..	Nâgakumâra-Chaturvêdi-Bhaṭṭa-Sômayâjin.	2
26	Do. ..	Do. ..	Kâynîrkuḷam ..	Kumârakaṇṇa (Kumârakṛishṇa)-Chaturvêdin.	1
27	Do. ..	Prâvachana ..	Kuṟukoṭṭi ..	Kandakumâra-Kramavid	1
28	Do ..	Do. ..	Do. ..	Uṟuttira-Chaturvêdin	1
29	Do. ..	Âpastamba ..	Nellûr ..	Chan̲n̲aya-Trivêdi-Bhaṭṭa	1
30	Do. ..	Do. ..	Paṟândûr ..	Achchuvaṇa-Chaturvêdin	1

[1] Also occurs in the Kûram plates (above, Vol. I., p. 151, text-line 77).

[2] This term which is perhaps the more correct form of *tirumukkâṇam* must denote a fee levied for remunerating the man who brings orders (*tirumugam*) from the king.

[3] This word may be divided into *uppu kô* and *seygai* which perhaps means the royalty paid for manufacturing salt.

[4] The Vêlûrpâḷaiyam plates give the form *pudâṛi* while, according to the printed text of the large Leyden plates, the term occurs as *pitâ-nâṛi*. The meaning is not clear.

[5] The name Kuṇḍûr is repeated in the original, although this same was the residence of the seven donees mentioned immediately before.

Number.	Gôtra.	Sûtra.	Residence or house-name.	Name of donee.	Number of shares.
31	Gautama ..	Âpastamba ..	Aṅgârai ..	Kumârakûḷa-Chaturvêdin	1
32	Do. ..	Do. ..	Do. ..	Kaṇṇakumâra-Chaturvêdin ..	1
33	Do. ..	Do. ..	Kârambich-chêḍu.	Kaṇadâya-Shaḍaṅgavid	1
34	Do. ..	Do. ..	Irâyûr ..	Attuvachcha-Chaturvêdin	1
35	Do. ..	Do. ..	Vaṅgippaṟu ..	Dâmôdara-Chaturvêdin	1
36	Do. ..	Do. ..	Âkki ..	Tattaśarma-Shaḍaṅgavid	1
37	Âtrêya ..	Do. ..	Vaṅgippaṟu ..	Tukkaśarma-Trivêdin	1
38	Do. ..	Do. ..	Do. ..	Harisvâmi-Chaturvêdin	1
39	Do. ..	Do. ..	Dvêdaikôma-puram.	Maṇikkuṭṭa-Chaturvêdin	1
40	Do. ..	Do. ..	Do.	Nârâyaṇa-Uruda (Rudra)-Chaturvêdin	1
41	Do. ..	Do. ..	Muḍipaṟu ..	Dâmôdara-Chaturvêdi-Bhaṭṭa ..	1
42	Do. ..	Do. ..	Paṟândûr ..	Kumâraśêṭṭa (Kumârajyêshṭha)-Chaturvêdin.	1
43	Do. ..	Do. ..	Vaṅgippaṟu ..	Kandama-Chaturvêdin	1
44	Do. ..	Do. ..	Muḍapaṟu ..	Nârâyaṇa-Chaturvêdin	1
45	Do. ..	Do. ..	Karañjai ..	Dêvaśarma-Shaḍaṅgavid	1
46	Do. ..	Do. ..	Uhali ..	Viṇṇaya-Chaturvêdi-Bhaṭṭa ..	1
47	Do. ..	Do. ..	Vaṅgippaṟu ..	Dâmôdara-Trivêdin	1
48	Do. ..	Do. ..	Uhali ..	Nârâyaṇa-Chaturvêdi-Bhaṭṭa ..	1
49	? ..	? ..	? ..	[Bha*]vaskanda-Shaḍaṅgavid ..	1
50	Âtrêya ..	Âpastamba ..	Uhali ..	Svâmiśarma-Shaḍaṅgavid	1
51	Do. ..	Do. ..	Do. ..	Vishṇudatta-Bhaṭṭa	1
52	Do. ..	Do. ..	Pâḍagam ..	Svâmidêva-Shaḍaṅgavid	1
53	Do. ..	Hiraṇyakêśi ..	Kaḷattûr ..	Sukumâra-Chaturvêdin	1
54	Do. ..	Âpastamba ..	Kâkkaimirâ ..	Bhavadâsa-Daśapuriya	1
55	Âgnivêśya ..	Do. ..	Viripparu ..	Viñjakumâra-Chaturvêdin	1
56	Do. ..	Prâvachana ..	Irâyûr ..	Kuṇḍiśâmi-Trivêdin	1
57	Bhâradvâja ..	Chhandôga ..	Veṇṇainallûr ..	Agnikoṇḍa-Shaḍaṅgavid	1
58	Do. ..	Do. ..	Pattaṅgi ..	Kûlamaṇḍai-Shaḍaṅgavid	1
59	Do. ..	Do. ..	Do. ..	Attâri-Shaḍaṅgavid	1
60	Do. ..	Do. ..	Pâḍagam ..	Rudranandi-Bhaṭṭa-Sômayâjin ..	2
61	Do. ..	Âpastamba .	Poppaṟu ..	Vishṇu-Chaturvêdin	1
62	Do. ..	Do. ..	Kuṇḍûr ..	Kandakumâra-Chaturvêdi-Bhaṭṭa ..	1
63	Do. ..	Do. ..	Kârambich-chêḍu.	Akkoṟṟa-Chaturvêdi-Bhaṭṭa ..	1
64	Do. ..	Do. ..	Uviyûr ..	Nârâyaṇa-Chaturvêdin	1
65	Do. ..	Do. ..	Karañjai ..	Bhavaskanda-Shaḍaṅgavid	1
66	Do. ..	Do. ..	Paṟândûr ..	Yajñamâdhava-Chaturvêdin ..	1
67	Do. ..	Do. ..	Uviyûr ..	Uṟudakumâra-Chaturvêdin ..	1
68	Do. ..	Do. ..	Chândûr ..	Annamañji-Chaturvêdin	1
69	Do. ..	Do. ..	Piṇukkipparu	Vishṇudâsa-Chaturvêdin	1
70	Do. ..	Do. ..	Kuravaśiri ..	Bhavamâdhava-Chaturvêdi-Sômayâjin	1
71	Do. ..	Do. ..	Kumiṟûr ..	Têvaḍi-Chaturvêdin	1
72	Do. ..	Do. ..	Taṇukkil ..	Akkûḷa-Chaturvêdi-Bhaṭṭa ..	1
73	Do. ..	Do. ..	Poppaṟu ..	Maṇḍaya-Chaturvêdi-Sômayâjin ..	1
74	Do. ..	Do. ..	Kâṭṭukkuṟi ..	Kûḷaśarma-Chaturvêdin	1
75	Do. ..	Do. ..	Uviyûr ..	Vishṇukumâra-Chaturvêdi-Bhaṭṭa ..	1
76	Do. ..	Do. ..	Taṇukkil ..	Vishṇukumâra-Trivêdin	1
77	Do. ..	Do. ..	Kâṭṭukkuṟi .	Brahmadatta-Trivêdin	1
78	Do. ..	Do. ..	Poṉṉambaṟu ..	Nârâyaṇa-Chaturvêdin	1
79	Do. ..	Do. ..	Do. ..	Dôṇaya-Trivêdin	1
80	Do. ..	Do. ..	Kârambich-chêḍu.	Uṟudakumâra-Trivêdin	1
81	Do. ..	Do. ..	Magaśirai ..	Tôṇamaṇḍai-Chaturvêdin	1
82	Do. ..	Do. ..	Karañjai ..	Vriddhama-Chaturvêdin	1
83	Do. ..	Do. ..	Kuravaśiri ..	Viṇṇakanda (Vishṇuskanda)-Chatur-vêdin.	1
84	Do. ..	Do. ..	Vaṅgippaṟu ..	Kandakumâra-Chaturvêdin ..	1
85	Do. ..	Do. ..	Kârachchiṟai ..	Chaṉṉaya-Trivêdi-Sômayâjin ..	1
86	Do. ..	Do. ..	Kurôvi ..	Veṇṇaya-Chaturvêdin	1
87	Do. ..	Do. ..	Kumiṟûr ..	Kâmaya-Chaturvêdin	1
88	Do. ..	Do. ..	Uṭṭukkûr ..	Nâgavishṇu-Kramavid	1
89	Do. ..	Do. ..	Magaśirai ..	Nârâyaṇa-Chaturvêdin	1
90	Do. ..	Do. ..	Kârambich-chêḍu	. . . . -Chaturvêdin	1

Number.	Gôtra.	Sûtra.	Residence or house-name.	Name of donee.	Number of shares.
91	Bhâradvâja ..	Prâvachana ..	Maṇaṟkâl ..	Sarvakratuyâji-Tattaṅkumaraṉ ..	3
92	Do. ..	Do. ..	Do. ..	Tattañjâttaṉ	2
93	Do. ..	Do. ..	Kârambich-chêḍu.	Appûdi-Chaturvêdin	1
94	Do. ..	Do. ..	Irâyûr ..	Nârâyaṇa-Bhaṭṭa	1
95	Do. ..	Do. ..	Do. ..	Śoṭṭai-Mâdhava-Bhaṭṭa	1
96	Do. ..	Do. ..	Śêṭṭalûr ..	Attâṟi-Trivêdin	1
97	Do. ..	Paviṟiya ..	Anuppûr ..	Bhavarudra-Chaturvêdin	1
98	Do. ..	Bhâradvâja ..	Mirâṅgaḷûr ..	Nârâyaṇa-Bhaṭṭa	1
99	Do. ..	Do. ..	Kâñjikkuṟi ..	Irâttamâ-Trivêdin	1
100	Do. ..	Kâḷarachcha (or Kâḷarcha)	Mandiram ..	Bhavadâya-Trivêdin	1
101	Vatsa ..	Âpastamba ..	Nambûr ..	Veṇṇaśarma-Chaturvêdi-Bhaṭṭa ..	1
102	Do. ..	Do. ..	Kulaputti ..	Veṇṇaya-Chaturvêdin	1
103	Do. ..	Do. ..	Nambûr ..	Bhavasvâmi-Chaturvêdin	1
104	Do. ..	Do. ..	Kulaputti ..	Attâya-Chaturvêdin	1
105	Do. ..	Do. ..	Nambûr ..	Yajña-Mâdha[va]-Chaturvêdi-Bhaṭṭa	1
106	Do. ..	Do. ..	? ..	?	?
107	? ..	? ..	Cheruppaḷḷi ..	Dôṇama-Kramavid and his son Kumâraḍi-Kramavid.	1
108	Vatsa ..	Âpastamba ..	Kârambich-chêḍu.	Dêvabhûti-Chaturvêdin	1
109	Do. ..	Do. ..	Ayiyakki ..	Attôṇa-Shaḍaṅgavit-Sômayâjin ..	12
110	Do. ..	Do. ..	Muḍumbe ..	Chaṉṉakumâra-Chaturvêdi-Bhaṭṭa ..	1
111	Do. ..	Do. ..	Karañjai ..	Veṇṇaya-Chaturvêdin	1
112	Do. ..	Chhandôga ..	Muḍumbe ..	Akkanda-Chaturvêdin	1
113	Do. ..	Do. ..	Pipparai ..	Do.	1
114	Do. ..	Do. ..	Muḍumbe ..	Kûlaśarma-Kramavid	1
115	Do. ..	Prâvachana ..	Kuṇḍûr ..	Dâmôdara-Chaturvêdin	1
116	Do. ..	Do. ..	Veḷḷaiyûr ..	Vishṇubhûti-Chaturvêdin	1
117	Mudgala ..	Âpastamba ..	Iṟakkandoṟu ..	Kaḍamba-Bhaṭṭa	1
118	Do. ..	Do. ..	Ūṟuppiṭṭûr ..	Bhavaskanda-Chaturvêdin	1
119	Do. ..	Do. ..	Iṟakkandoṟu ..	Yajñaya-Chaturvêdin	1
120	Do. ..	Do. ..	Do. ..	Kâḷaśarma-Trivêdin	1
121	Do. ..	Do. ..	Do. ..	Bhavasvâmi-Trivêdin	1
122	Do. ..	Do. ..	Paṟândûr ..	Ēṟama-Trivêdin	1
123	Do. ..	Prâvachana ..	Ayyakki ..	Śêṭṭaya-Chaturvêdin	1
124	Śunaka ..	Âpastamba ..	Maṇiyûr ..	Pôśaṉ-Pavvi-Kramavid	1
125	Rathîtara ..	Do. ..	Ôrikoṉṟai ..	Kumârapûdi (Kumârabhûti)-Chaturvêdin.	1
126	Do. ..	Do. ..	Kuravaśiri ..	Chaṉṉakumâra-Chaturvêdin ..	1
127	Do. ..	Do. ..	Do. ..	Attikuṭṭi-Chaturvêdin	1
128	Do. ..	Paviṟiya ..	Mêṟṟâmaṇa-maṅgalam.	Uttarakâraṇika *alias* Ayyaṉ Paramêśvara.	2
129	Garga ..	Âpastamba ..	Kârambich-chêḍu.	Mâdhava-Trivêdin	1
130	Do. ..	Do. ..	Kuñjappayal ..	Harisvâmi-Chaturvêdin	1
131	Do. ..	Do. ..	Do. ..	Kandaṇa-Chaturvêdin	1
132	Do. ..	Do. ..	Maṟṟalûr ..	Chaṉṉaya-Chaturvêdin	1
133	Do. ..	Do. ..	Kuñjappevil ..	Bhavaśarma-Chaturvêdi-Bhaṭṭa ..	1
134	Do. ..	Paviṟiya ..	Vaṅgippaṟu ..	Dâmôdara-Bhaṭṭa	1
135	Vâdhûla ..	Âpastamba ..	Kârambich-chêḍu.	Kandâḍai Vâsudêva-Chaturvêdin ..	1
136	Do. ..	Do. ..	Karañjai ..	Maṇḍaiya-Chaturvêdin	1
137	Do. ..	Do. ..	Kârambich-chêḍu.	Kandâḍai Vâsudêva-Chaturvêdi-Bhaṭṭa-Agnichitta-Sarvakratuyâjin	3
138	Do. ..	Do. ..	Do.	Suyajña-Kêśava-Chaturvêdi-Bhaṭṭa ..	1
139	Do. ..	Do. ..	Do.	Nârâyaṇa-Chaturvêdin	1
140	Do. ..	Do. ..	Kuṇḍûr ..	Chaṉṉaya-Trivêdin	1
141	Lôhita ..	Prâvachana ..	Kârambich-chêḍu.	Agniśarma-Chaturvêdin	1
142	Do. ..	Do. ..	Do.	Tiṇḍakumâra-Chaturvêdin	1
143	Do. ..	Do. ..	Do.	Dâmôdara-[Chaturvêdin]	?
144	? ..	? ..	Śrîmalai ..	Agnirudra-Chaturvêdi-Bhaṭṭa ..	1
145	Lôhita ..	Prâvachana ..	Vaṅgippaṟu ..	Sêndakumâra-Shaḍaṅgavid ..	1
146	Bhârgava ..	Do. ..	Maṇaṟkâl ..	Âytâṅgi Śaṅkaraṉ Sêndaṉ	1
147	Kauśika ..	Âpastamba ..	Irâttakkuṟi ..	Kêśava-Chaturvêdin	1

Number.	*Gôtra.*	*Sûtra.*	*Residence or house-name.*	*Name of donee.*	*Number of shares.*
148	Kauśika	Âpastamba	Vêlvaṭṭi	Nâkoṇḍa-Chaturvêdi-Sômayâjin	1
149	Do.	Do.	Karañjai	Jayantarudra-Chatuvêdin	1
150	Do.	Do.	Par̲ândûr	Rudraśarma-Daśapurîya	1
151	Do.	Do.	Śêṭṭalûr	Suyajña-Bhavasêna-Trivêdi-Bhaṭṭa-Sômayâjin.	1
152	Do.	Do.	Koṭṭuṅgômbur̲a	Uṛudakuṭṭi-Daśapurîya	1
153	Do	Do.	Kuravaśiri	Vishṇukumâra-Bhaṭṭa-Sômayâjin	1
154	Do.	Do.	Karañjai	Koraḍi-Chaturvêdin	1
155	Do.	Do.	Kumâṇḍûr	Tryambaka-Shaḍaṅgavid	1
156	Do.	Do.	Vêlvaṭṭi	Agnichitta-Chaturvêdin	1
157	Do.	Do	Do.	Kumâramaṇḍai-Trivêdin	1
158	Do.	Chhandôga	Êkambûr	Nârâyaṇa-Shaḍaṅgavid	1
159	Do.	Do.	Arasappar̲u	Dôṇama-Shaḍaṅgavid	1
160	Do.	Bhâradvâja	Par̲ândûr	Dêvakumâra-Kramavid	1
161	Do.	Kâḷarachcha (*or* Kâḷarcha).	Peruvali	Kôvaḍi-Chaturvêdi-Bhaṭṭa	1
162	Do.	Prâvachana	Pavakkur̲i	Tiṇḍamâda-Chaturvêdi-Sômayâjin	1
163	Do.	Do.	Do.	Śâmikuṭṭi-Chaturvêdin	1
164	Do.	Hiraṇyakêśi	Perumbâṇḍûr	Nârâyaṇa-Bhaṭṭa	1
165	Śâlâvata	Âpastamba	Vêlpar̲u	Tûrkkama-Chaturvêdin	1
166	Do.	Do.	Do.	Kandakumâra-Chaturvêdin	1
167	Kutsa	Do.	Ôdimûkkil	Mâdhava-Chaturvêdin	1
168	Vasishṭha	Do.	Kuravaśiri	Attikumâra-Chaturvêdi-Bhaṭṭa	1
169	Do.	Do.	Vîravaḷḷi	Achchaṭṭi-Trivêdin	1
170	Do.	Do.	Vaṅgippar̲u	Divâkara-Kramavid	1
171	Do.	Do.	Eṭṭukkûr	Kaṇavuṛutta (Gaṇarudra)-Trivêdin	1
172	Sâvarṇi	Chhandôga	Pâḍagam	Nârâyaṇa-Bhaṭṭa	1
173	Do.	Do.	Do.	Śônikuṭṭi-Chaturvêdin	1
174	Parâśara	Âpastamba	Kallakkûr	Pâppaḍi-Chaturvêdin	1
175	Do.	Do.	Oṅgaḷûr	Akkumâra-Chaturvêdin	1
176	Do.	Prâvachana	Vaṅgippar̲u	Achchenda-Trivêdin	1
177	Vârakhya	Âpastamba	Pûn̲iyam	Śêṭṭaśarman	1
178	Kapi	Do.	Par̲ândûr	Mahêśvara-Chaturvêdi-Bhaṭṭa	1
179	Do.	Prâvachana	Perumbûdûr	Kumâradatta-Trivêdin	1
180	Dhûmrâyaṇa	Âpastamba	Ur̲uppiṭṭûr	Chan̲n̲aya-Trivêdin	1
181	Paurukutsa	Prâvachana	Koṭṭi	Agniśarma-Chaturvêdin	1
182	Gautama	Âpastamba	Kârambich-chêḍu.	Nandikuṭṭi-Trivêdin	1
183	Kâśyapa	Do.	Karañjai	Kandapûdi (Skandabhûti)-Daśapurîya	1
184	Sâṁkṛiti	Prâvachana	Iruṅgaṇḍi	Kumâraśarma-Shaḍaṅgavid	1
185	Hârîta	Âpastamba	Kâkkaimirâ	Yajñaśarma-Chaturvêdi-Bhaṭṭa	1
186	....	....	....	Tiruvaḍigaḷ (*i.e.* Vishṇu)	5
187	....	....	....	Mahâdêva (*i.e.* Śiva)	2
188	....	....	....	Reader of the [*Mahâ*]*bhârata*	1
189	....	....	....	Drummers (*taṭṭaṛikoṭṭi*)	1
..	....	....	....	The three arbitrators together (received) three shares.	See below Nos. 202 to 204.
190	....	....	....	Those who supply water for the hall (*ambalam*) and kindle fire (*in it*).	1
191	....	....	Puliyûr in Miṛalai-nâḍu.	Ṛishi-Vaikhânasa-Satyagarbha-Bhaṭṭa.	1
	....	....	....	The doctor received two shares	See below No. 207.
192	Vâdhûla	Âpastamba	Kârambich-chêḍu.	Kandâḍai-Vâsudêva-Chaturvêdi-Bhaṭṭa-Agnichitta-Sarvakratu-Vâjapêyin.	1
193	Vatsa	Do.	Nûttilâppar̲u	Maṇḍaiya-Chaturvêdi-Sômayâjin	1
194	Do.	Do.	Vaṅgippar̲u	Bhavarudra-Chaturvêdin	1
195	Bhâradvâja	Prâvachana	Irâyûr	Nârâyaṇadatta-Bhaṭṭa	1
196	Do.	Âpastamba	Kârachchir̲ai	Chan̲n̲aya-Chaturvêdin	1
197	Mâṭhara	Hiraṇyakêśi	Kommârai	Svâmidatta-Bhaṭṭa	1
198	Kâśyapa	Chhandôga	Pâḍagam	Kanmâda-Shaḍaṅgavid	1
199	Garga	Âpastamba	Kuñjappevil	Nakkadôṇa-Chaturvêdin	1
200	Pâdaraṇi	Prâvachana	Talaichcheṅ-gâḍu.	Kalaiyan̲ Śôman̲	1

Number.	Gôtra.	Sûtra.	Residence or house-name.	Name of donee.	Number of shares.
201	Bhâradvâja ..	Prâvachana ..	Payyûr ..	Paḍuvuṟâṉ Divâkaraṉ Śâmi ..	1
	....	....	....	The three shares of the arbitrators (mentioned above) were thus distributed :—	..
202	....	....	Perumbuḷḷe ..	Vîrakandaṉ	1
203	....	....	Do. ..	Ṛishabhanandi	1
204	....	....	Pâḍagam ..	Guṇadaraṉ and	} 1
205	....	....	Agaṟimaṅgalam	Tirup[piḍa]vûr Śâ[mi].	
206	....	....	Aruvâgûr in Aruvâ-nâḍu.	Ṛishi-Vaikhânasa-Śaṅkaranârâyaṇa-Bhaṭṭa.	1
207	....	....	Îykkâṭṭukkôyil	Paramêśvaraṉ received the two shares set apart for the doctors (mentioned above).	2
208	....	....	Dâmanallûr in Aruvâ-nâḍu.	Ṛishi-Vaikhânasa-Nârâyaṇa-Bhaṭṭa ..	1
209	Sâvarṇi ..	....	Śiṟupaṟuvûr ..	Tuvêdi (Dvivêdi)-Kâḍampâlai ; under the orders of the assembly (*perumakkaḷ*).	1
210	Vatsa ..	Prâvachana ..	Kukkaṉûr ..	Viṭṭaśarma-Kramavid	1
211	....	....	....	For (*the maintenance of*) the (*head*) sluice and the reservoir.	3
212	Âtrêya ..	Âgnivêśya[1] ..	Puttûr ..	Śômâśi-Kâri	2
213	Do. ..	Do. ..	Do. ..	Śômâśi-[Ta*]ttaṉ	2
				Total ..	244

[1] It may be noted that on p. 532 Agnivêśya appears under *gôtra*, in column 2.

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INDEX.

A.

Abaiyam, *f.*, 283.
Abarâyidan (Aparâjita) Vadavâyil, *m.*, 303.
abhaya-hasta, *pose of hand in images*, (38n).
Abhimânabhûshaṇa, *sur. of* Râjâditya, 437 and add.
Abhimânabhûshaṇa-chaturvêdimaṅgalam, *sur. of* Śrîtuṅgamaṅgalam, (22), 333 and add., 437n.
Abhimânabhûshaṇa-terinda-vêḷam, *quarter outside Tañjâvûr*, (12), 437, 448, 452, 456, 458, 478, 480.
Abhimânavallî, *queen of* Râjarâja I., (7), (31), 174, 176.
Abhishêka-maṇḍapa, 340n.
Abhuṇḍi, *vi.*, 373.
Achala, *m.*, 357n.
Âchcham, *f.*, 283, 284, 285, 290.
Âchchan Âḍavallân, *m.*, 300.
Âchchan Aṇṇâmalai, *m.*, 455.
Âchchan Arumoṛi, *m.*, 456.
Âchchan Irâman, *m.*, 455.
Âchchan Karundiṭṭai, *m.*, 302.
Âchchan Kîrttibhûshaṇan, *m.*, 298.
Âchchan Kônûrkkâḍan, *m.*, 460, 467n, 485.
Âchchan Madigiṛavan, *m.*, 300.
Âchchan Mô. . ., *m.*, 456.
Âchchan Nakkan, *m.*, 446.
Âchchan Śittirakuttan, *m.*, 456.
Âchchan Tâṛi, *m.*, 451.
Âchchan Tirunâvukkaraiyan, *m.*, 258.
Âchchan Tiruvêṅgaḍam, *m.*, 302.
Âchchan Tûduvan, *m.*, 456.
Âchchan Vidiyan, *m.*, 451.
Achchaṭṭi-Trivêdin, *m.*, 534.
Achchenda-Trivêdin, *m.*, 534.
Achchuvana-Chaturvêdin, *m.*, 531.
Achyutappa-Nâyaka, *Tanjore Nâyaka ch.*, 498, 499.
Achyuta, *s.a.* Vishṇu, 529, 530.
adaikuḍi, *a dependent*, 446.
Âḍal-Aṛagi, *f.*, 293.
Âḍanûr, *vi.*, (23), (29), 324.
Âḍavallâḷ, *f.*, 285, 294.
Âḍavallân *or* Âḍavallâr, *god*, (13), (14n), (20), (29), (33), 2, 14, 17, 18, 42, 125, 126, 169, 171, 172, 285n, 484.
Âḍavallân, *s. a.* Naṭêśa, (20).
Âḍavallân, *standard gold and silver weight*, (20), 2, 8, 9, 10, 11, 17, 18, 35n, 73, 81, 87, 89, 144, 158, 160, 165, 171, 173, 187, 193, 197, 212, 220, 226, 246, 398, 401, 410, 411, 413, 415, 419.
Âḍavallân *or* Âḍvalân, *standard grain and liquid measure (equal to a râjakêsari)*, (20), 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 76, 93, 95, 109, 124, 129, 130, 131, 133, 134, 148, 149, 251, 256, 278, 307, 404, 405, 426, 427, 428, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497.
Âḍavallân, *standard scale*, 408, 415.
Aḍavi Âchchan, *m.*, 477.
Aḍavi Âdittan, *m.*, 477.
Aḍavi Kûttan, *m.*, 477.
Aḍêyâra-râshṭra, *s.a.* Mêl-Aḍaiyâṛu-nâḍu, 382n.
âdhi, *a mortgage*, 290n.
adhikâri (adhikaraṇa), *a magistrate*, (11), (29), 92, 361n.
Âdhipurîśvara, *te.*, 290n.
Adhirâjêndra, *Chôḷa k.*, 412n.
Adigai, *co.*, 389n.
Adigaimaṅgai-nâḍu, *di.*, (23), 326, 337.
Aḍigaḷ, *f.*, 290.
Aḍigaḷ Śeṭṭi, *m.*, 300.
aḍikkârai, *a foot-ring*, 14, 20, 88, 89, 145, 166, 189, 193, 197, 215, 227.
Âdinagar, *vi.*, 108.
aḍinilai, *a sandal*, 189.
Âdiśêsha, *serpent*, (1), (36).
Âdittan Kannaradêvan, *Chôḷa prince*, 460n.
Âdittan (Âditya) Sûryan, *ch.*, (11), (39), 129, 158, 168, 169, 246, 408, 409, 410, 459, 482, 489, 496.
Âditti, *f.*, 295.
Âditya I., *Chôḷa k.*, (2), (40), 379, 386, 460n.
Âditya (II)-Karikâla, *Chôḷa k.*, (1), (2), 460.
Âditya, *s.a.* Sûrya, (38n).
Âdityavarman, *Pallava prince*, 344, 357, 506.
Adiyakkamaṅgalam, *vi.*, (22).
Adiyamân *or* Adigaimân, *the lord of Adigai*, 389n.
Adiyamân-muṇḍai, *rock* (?), 389.
Âdiyappimaṅgalam *or* Aḍiyappi-chaturvêdimaṅgalam, *s.a.* Adiyakkamangalam, (22), 334.
Adiyaraiyakurumbal, *vi.*, (25), 335.
Âdoṇḍai, *mythical Pallava k.*, 377n.
Aduturai, *vi.*, (25).
Agaiyâru, *ri.*, (24n), 62.
Agarakkadambanûr, *vi.*, (22).
agaram, *a Brâhmaṇa village*, 115 add.
Agaṛimaṅgalam, *vi.*, 535.
Agastya, *sage*, (41), 59n, 236n, 356, 370.
âgâviśâdi, *gem* (?), 433.
Aggaḷanimmaṭî, *queen of* Dantivarman, 505, 511.

[1] Figures enclosed in brackets refer to the pages of the Introduction; without brackets, they refer to the pages of the volume; 'n' after a figure to foot-notes; and 'add.' to the *Addenda and Corrigenda* on pp. *xi* to *xiii*. The following other abbreviations are used:—*ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*, *E.* = *Eastern*; *f.* = *female*; *k.* = *king*; *m.* = *male*, *mo.* = *mountain*; *ri.* = *river*; *s.a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village or town*; *W.* = *Western*.

Aghôra, *face of Pañchamukha*, (30n).
Aghôra-Śivan, *sur. of* Aiññûrruvan Tiruvâymûr, 258.
Aghôra-Śivan, *sur. of* Pichchan Venkâdan, 258.
Aghôra-Śivan, *sur. of* Śivakkorundu Śambandan, 258.
Aghôra-Śivan, *sur. of* . . . . Venkâdan, 257.
Agni (Agnidêva), *god*, (36), (38n), 338, 413, 414, 415.
Agnichit, *title of a Brâhmana*, 519.
Agnichitta-Chaturvêdin, *m.*, 534.
Agnikonda-Shadaṅgavid, *m.*, 532.
Agnikumâra *or* Agnijâta, *s.a.* Subrahmanya, (36), (37n).
Agnirudra-Chaturvêdi-Bhatta, *m.*, 533.
Agniśarma-Chaturvêdin, *m.*, 533, 534.
Agniśarman, *m.*, 373.
Agradatta, *family*, 507, 512.
Âhavamalla II., *W. Chalukya k.*, 232, 303, 307.
Aiññûrruvan Eduttapâdam, *m.*, 258.
Aiññûrruvan Śîyârûr, *m.*, 257.
Aiññûrruvan Tiruvâymûr, *m.*, 258.
Aiññûrruvan Venkâdan, *m.*, 257.
Airâvata, *elephant*, 388.
Aivanallûr, *vi.*, (25).
Aiyâl, *f.*, 291, 297.
Aiyan *or* Aiyanâr, *village god*, (19), (40), (41n), 48, 49, 61, 63, 64, 65.
Aiyan Poyyili, *m.*, 301.
Aiyâran . . . . . . , *m.*, 455.
Aiyâran Andari, *m.*, 299.
Aiyâran Ariñji, *m.*, 303.
Aiyâran Irâyari, *m.*, 493.
Aiyâran Kandarâchchan, *m.*, 299.
Aiyâran Pennôrbâgan, *m.*, 258.
Aiyâran Porchuvaran, *m.*, 301.
Aiyâran Taliyan, *m.*, 449.
Aiyâran Vadavâyil, *m.*, 483.
Aiyâran Târivadugan, *m.*, 489.
Aiyâru, *f.*, 284, 285, 294, 296.
âjñapti, *or* ânatti, 345, 360, 507, 512, 514, 518, 530.
âkâśa-liṅga, *the liṅga of space*, (31).
Akkalûr, *vi.*, (25), 323, 335.
akkam (Skt. aksha), *coin* (= 1/12 *of a kâsu*), 76, 77, 124, 252, 458, 477, 479, 481, 482, 485, 486, 492.
akkan *or* akkai, *elder sister*, (16).
Akkanda-Chaturvêdin, *m.*, 533.
Âkki, *vi.*, 532.
Âkkochcha-Chaturvêdin, *m.*, 531.
Akkorra-Chaturvêdi-Bhatta, *m.*, 532.
Akkûla-Chaturvêdi-Bhatta, *m.*, 532.
Akkumâra-Chaturvêdin, *m.*, 534.
Âkkûr-nâdu, *di.*, (25), 323, 335.
aksharachyutaka, *verse*, 371.
âl, *termination*, (15).
alakkum-kânam, *s.a.* alavu-varga, 247n.
alakkum-karanam, *mistake for* alakkum-kânam, 117.
Âlaiyattu-Pillaiyâr, image of, (35), 407.
Ala-nâdu, *di.*, (21), (22), 333, 334, 456.
Âlaṅgudi, *vi.*, (22), 230, 234n, 309, 310n.
Âlan Karunan, *m.*, 486.
Âlattûr, *vi.*, 334.
Âlattûrudaivân Kâlan Kannappan, *ch.*, 459, 480.
Âlattûr Uravan, *m.*, 447.
alavu-varga, *tax on measures*, 247.
Albêrûnî, 2n.
Âli, *f.*, 281.
Âli, *s.a.* Tiruvâli, 260.
Alivalam, *vi.*, (21).
Allûr, *vi.*, (23).
alphabets :—
  Grantha, 342, 362, 376, 501, 517, 528n.
  Pallava-Grantha, 501, 504.
  Tamil, 501, 528n.
  Vatteruttu, (16), 16.
altar, *banner*, 355.
Âludaiyanambi, *s.a.* Sundaramûrti, 153, 154.
Âludaiya-Pillaiyâr, *s.a.* Tiruñânaśambandar, 153.
Âlûr, *vi.*, (29), 425, 427.
Amankudi, *s. a.* Ammangudi, (26), 139, 142.
Amarabhujaṅga, *Pândya k.*, (2).
Amarakôśa, *quoted*, 387n.
Amaran Kâri, *m.*, 453.
Amaran Karuvûr, *m.*, 451.
Amaran Mûvaraiyan, *m.*, 448.
Amarâvatî, *vi.*, 341n, 343.
Âmâttûr, *f.*, 287.
Âmâttûr, *vi.*, 260.
Âmâyil Vîran, *m.*, 448.
Ambal, *vi.*, (25).
Ambalakkûttan *or* Kûttan, *s.a.* Natarâja, 253, 257n.
Ambalakkûtti, *f.*, 290.
ambalam, *a hall*, 519, 534.
Ambalam, *f.*, 288.
Ambalattâdi, *s.a.* Natêśa, 253, 257n, 281n.
Ambalavan, *do.* 253.
Ambalavan Pattargal, *m.*, 257.
Ambapurattûr, *vi.*, (25), 323.
Ambar, *vi.*, 260, 281, 283, 286, 291, 293, 294, 295, 379.
Ambar-nâdu, *or* Ambal-nâdu, *di.*, (25), 323, 335.
Ambâsamudram, *vi.*, (16), 513.
Ambikâ, *s.a.* Pârvatî, 511.
ambu, *a lime tree*, 117.
ambumudu, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 82, 88, 145, 166, 188, 214, 242, 243, 244, 245, 435.
Amêyamâya, *biruda of* Narasiṁhavarman II., 364.
Ammaiyappapuram, *vi.*, 118.
Ammaṅgâdêvî, *queen of E. Châlukya* Râjarâja I., 230, 232.
Ammangudi, *vi.*, (26).
Ammâri, *f.*, 279, 282.
Amôghavarsha I., *Râshtrakûta k.*, 381, 387.
Amśumat-Tantra, *name of a work*, (34n).
Amudam, *f.*, 290, 294.
Amudan Dêvan, *or* Śembaṅgudaiyân Amudan Têvan, *ch.*, 459, 482, 483, 485, 486, 487, 488, 489, 493.
Amudan Kâli, *m.*, 299.
Amudan Kuñjiran, *m.*, 451.
Amudan Tirttakaran, *ch.*, (10).
Âmûr-kôttam, *di.*, (28).
Âmûr-nâdu, *di.*, (28).
Amuttanûr, *vi.*, 531.
Âmuttiravalli, *or* Amitravalli-chaturvêdimaṅgalam, *s.a.* Amuttiraveli, (24), 327.

Amuttiraveli, *vi.*, (24).
anâdêśa (anyadêśa), *foreign country*, (16), 256n.
Anadutpâlâchala, *hill*, 372.
Ânai Araiyan, *m.*, 451.
Ânaikkaduvâr-teru, *street outside Tañjâvûr*, (12), 436, 452, 457, 458, 478, 479, 481, 483, 491.
Ânaikkâval, *s.a.* Tiruvânaikkâ, 253n.
ânaikkûdam, *the elephant stalls*, 117, 361n.
Ânaimangalam, *vi.*, (10), (11), (12), (22).
Ânai Śâttan, *m.*, 437n, 446.
Ânai Śelvan, *m.*, 446.
Ânai Śûrri, *m.*, 451.
Anaiyapatangâ (Anêpatangâ), *te.*, 390.
Ânaiyâtkal-teru, *street outside Tañjâvûr*, (12), 436, 452, 458, 482.
Anantam, *f.*, 290.
Ananti, *f.*, 292.
Anapâya, *sur. of* Kulôttunga-Chôla II., (19n), 153, 154, 167.
Anâthapindika, *m.*, 357n and add.
Anavaratasundari, *f.*, 288.
Ânbanûr, *vi.*, (41).
Andakkudi, *vi.*, (28), 427.
andalagam (andalam), *a coat of mail*, 98n.
Andali, *vi.*, 292, 296.
Andanallûr, *vi.*, (26).
Andâttu-kûrram, *di.*, (23), 324, 336.
Andavanallûr, *s.a.* Andanallûr, (26).
Ândhra, *co.*, (4).
Anêkatangâpadam, *s.a.* Anaiyapatangâ, 390, 392, 393.
angâdi, *bazaar*, 437.
angâdi-pâttam, *tax on bazaar*, 117.
Angârai, *vi.*, 519, 532.
angas, the six, 358n, 514n.
Angiras, *sage*, 342, 354, 363, 370, 501, 510.
Ânmûr-nâdu, *di.*, (27).
Annagaiyan Śûrri, *m.*, 457.
Anna Kâmadiyan, *m.*, 447.
annam, *ornament*, 18.
Annamañji-Chaturvêdin, *m.*, 532.
Ânpanûr *vi.*, (24), 60.
antarâya, *revenue*, 391, 393.
Anukka, *gate of the Tanjore temple*, 228n.
Anukkan Arangan, *m.*, 453.
Anukkan Kalari, *m.*, 453.
Anukkan Kâri, *m.*, 453.
Anukkan Śelvan, *m.*, 453.
Anukkan Śirrêman, *m.*, 451.
Anukkan Vilakkan, *m.*, 453.
Anukkavâśal-tirumeykâppar, *regiment*, (9), 96.
Anukkudi Pattan *m.*, 452.
Anukkudi Târi, *m.*, 484.
Anukkudi Tirumalai, *m.*, 480.
Anuppûr, *vi.*, 533.
Ânûr Karuvûr, *m.*, 454.
anuvattam, *variety of pearl*, (17n), 35, 73, 81.
Aparâjita *or* Aparâjitavarman, *Pallava k.*, 387, 513.
Aparâjita, *sur. of* Prithivîpati I., 380.
Apasmâra, *demon*, (33n).
Âpastamba-Dharmasûtra, *quoted*, 358n.
Âpatsahâyêśvara, *te.*, 309.
ap-linga, *the linga of water*, (31).
appakkây-kari, 129, 130.
appam, *plant*, 129n.
Appar, *s.a.* Tirunâvukkaraiyar, 379.
Appi Tirunâvukkaraiyan, *m.*, 257.
Appûdi-Chaturvêdin, *m.*, 533.
Ârâ-amudu, *f.*, 280, 292.
Arab, (16n), 428.
Aragi, *f.*, 279.
Aragiya-Śôra (Chôla), *title of Chôla kings*, (9), 299n.
Aragiyaśôra-chaturvêdimangalam, *sur. of* Vâgûr, (27).
Aragiya-Śôra-Kadigaimârâyan, *sur. of* Âchchan Madigiravan, 300.
Aragiyaśôrapuram, *vi.*, (27), 449, 492.
Aragiya-Śôra-terinda-Valangai-Vêlaikkârar, *regiment* (9), 299.
araikkâl-vâśi, *tax*, 115, 247.
Araiśûr, *s.a.* Arasûr, (25), 222n, 459, 482, 490, 513.
Araiya ...., *m.*, 485.
Araiyam, *f.*, 292,
Araiyan Ambalakkûttan, *m.*, 257.
Araiyan Ambalanâdan, *m.*, 299.
Araiyan Anukkan, *m.*, 257.
Araiyan Kadugûr, *m.*, 448.
Araiyan Kandan, *m.*, 492.
Araiyan Manaliliṅgan, *m.*, 302.
Araiyan Manañjêri, *m.*, 297.
Araiyan Ninranârâyanan, *m.*, 298.
Araiyan Paramayan, *m.*, 489.
Araiyan Parântakan, *m.*, 484.
Araiyan Pavaruttiran (Bhavarudra), *m.*, 302.
Araiyan Pichchan, *m.*, 257.
Araiyan Râjâśrayan, *m.*, 298.
Araiyan Śadaiyan, *m.*, 448.
Araiyan Sadâśivan, *m.*, 299.
Araiyan Śâttan, *m.*, 493.
Araiyan Sundaraśôran, *m.*, 297.
Araiyan Śûrri, *m.*, 299.
Araiyan Tânri, *m.*, 448.
Araiyan Târi, *m.*, 454.
Araiyan Tillaikkaraiśu, *m.*, 258.
Araiyan Tûduvan, *m.*, 448.
Araiyan Udaiyamâttândan (Udayamârtânda), *m.*, 301.
Araiyan Uraiyûran, *m.*, 448.
Araiyan Vâdyamârâyan, *m.*, 298.
Araiyar Abhimânatongan, *m.*, 297.
Araiyerumântali, *te.*, 287, 290, 294.
araiy-ôlai, *document*, 514.
Arakkankudi, *s.a.* Arukakudi, (22), 51.
arakku, *lac*, 35, 432.
ârakku *or* ârâkku, *grain and liquid measure*. (18), 48n, 74, 75, 77, 123, 124, 129, 130.
Araneri, *f.*, 288.
Arangam, *f.*, 291, 297.
arangam *or* arangu, *s.a.* Ranga-mandapa, 73n.
Arangam, *s.a.* Śrîrangam, 260, 261.
Arangan Kûdam, *m.*, 482.
Arangan Ma . . ., *m.*, 450.
Arangan Manandân, *m.*, 450
Arangan Pattan, *m.*, 481.
Arangan Śâttan, *m.*, 449.
Arangan Śêndan, *m.*, 449.

Arańpan Śirâḷan, *m.*, 450.
Âran Mâṟan, *m.*, 495.
Ârappâṟ, *s.a.* Ârppár, (24.)
Arapuram, *vi.*, 260, 280, 284, 286, 288, 293, 296.
Ârâṟṟûr, *vi.*, (22), 321.
Araśil, *ri.*, (25).
Arasappaṟu, *vi.*, 519, 534.
araśi-mâṇikkam, *principal ruby*, 434.
Arasúr, *vi.*, (25).
Araṭṭan Nâgan, *m.*, 447.
Araṭṭan Śandan, *m.*, 447.
Araṭṭan Tiruvaḍigaḷ, *m.*, 447.
Aravam, *f.*, 280, 281, 283, 288.
Aravaṇai, *m.*, 149.
arâvina, *property of pearl*, (17n).
Ârâyiram, *f.*, 282.
ardhachandra, *the arch of an aureola*, 145.
Ardhanârîśvara, *form of* Śiva, (32), 161, 165, 191, 258n.
Ari (Hari), *s.a.* Vishṇu, 149n.
Arichit, *ri.* (?), 515n.
Aridurgalaṅghana, *title of Chôḷa kings*, (9).
Aridurgalaṅghana-terinda-Valaṅgai-Vêḷaikkâṟar, *regiment*, (9), 300.
Arikulakêsari, *f.*, 286.
Arikulakêsari-Îśvara, *te.*, 281, 287, 295, 296.
Arikulakêsari-Śâkkai, *sur. of* Uttaman Śûṟṟi, 303.
Ariṁjaya, *Chôḷa k.*, 228n, 259, 260.
Arimuḻidévan *or* Arumoḻitêvan, *vi.*, (22).
Ariñji, *f.*, 259, 297.
Ariñjigai, *s.a.* Ariṁjaya, 228n.
Ariñjigai-chaturvêdimaṅgalam, *vi.*, (21), (23), 103, 228, 322, 326.
Ariñjigai-Îśvara *or* Ariñjîśvara, *s.a.* Chôḷêśvara, 228n.
Ariñjigai Kâmarappêraiyan, *sur. of* Âchchan Kîrttibhûshaṇan, 298.
Ariñjigai Madiśûdan, *m.*, 494.
Ariñji Kôḍan, *m.*, 483.
Ariñji Kumaran, *m.*, 494.
Ariñji Kuṭṭattâri, *m.*, 494.
Ariñji Nâgan, *m.*, 494.
Ariñji Piraman, *m.*, 494.
Ariñji Śâttan, *m.*, 494.
Ariñji Tîran, *m.*, 494.
Ariśil *or* Arasileiyáru, *s.a.* Araśil, 52.
Arivâṭṭi, *f.*, 285.
arivu, *expenditure*, (15), 73.
Ariyâḷ, *f.*, 297.
Âriyam, *s.a.* Sanskrit, 299.
Ariyan Śiṅgan, *m.*, 490.
Ariyan Śivan, *m.*, 490.
Arjuna, *epic hero*, (29), (34), 355, 357, 371, 502n.
Arkadu, *vi.*, (26).
Ârkkâṭṭu-kûṟṟam, *di.*, (26), 447, 451, 454, 457, 477, 482, 494.
Arkonam, *vi.*, 501.
Ârppár, *vi.*, (21).
Âṟṟûr-nâḍu, *di.*, (28).
Âṟṟuttaḷi, *vi.*, 289, 294.
Arthaśâstra, *work*, 40 add.
articles, of consumption in the 11th century, (18).
aṟugal-śarakku, (*fine on*) *rotten drugs*, 117.
Arukakudi, *vi.*, (22).
Aruḷâḷa-Perumâḷ, *te.*, 309, 340n.
Aruḷmoridêvapuram, *vi.*, 259n.
Arumaḍal, *vi.*, (26), 479.
Arumori, *f.*, 259, 290, 296.
Arumori *or* Arumoridêva, *sur. of* Râjarâja I., (1), 260, 437.
Arumoridêva-chaturvêdimaṅgalam, *vi.*, 96, 259n, 321.
Arumoridêva-chaturvêdimaṅgalam, *s.a.* Arimuḻidévan, (22).
Arumoridêva-terinda-tirupparigalattâr-vêḷam, *quarter outside Tañjâvûr*, (12). 437, 457.
Arumoridêva-vaḷanâḍu *or* Aruḷmoridêva-vaḷanâḍu, *sur. of* Ten-Kaḍuvây, (21), 48, 67, 93, 96, 98, 99, 100, 101, 102, 103, 104, 105, 123, 132, 247, 259n, 320, 321, 322, 333, 437, 447, 450, 456, 458, 495, 497.
Arumori-Îśvara, *te.*, 280, 288, 289, 292.
Arumorinaṅgai (surnamed . . . . simhan-Mahâdêvi), *queen of* Vîrarâjêndra I., 232, 236.
Arumori Nirttappêrayan, *sur. of* Araiyar Abhimâna-toṅgan, 297.
Arumori Pallavaraiyan, *ch.*, 495.
Arumori Pallavaraiyan, *sur. of* Kôn Śûṟṟi, 460, 496.
Ârumugam, *s.a.* Shaḍânana, (37), (38).
Aruṇa, *charioteer of* Sûrya, (38n).
Aruṇâchala, *s.a.* Tiruvaṇṇâmalai, 193n.
Aruṇâchalamâhâtmya, *name of a work*, 174.
Aruṇmorivarman, *s.a.* Râjarâja I., (1), (2).
Ârûr . . . ., *m.*, 454.
Ârûr *or* Śrî Ârûr, *s.a.* Tiruvârûr, 154, 252, 257n.
Ârûr, *f.*, 280, 282, 283, 291.
Ârûran Tirunâvukkaraiyan, *m.*, 257.
Ârûr Dêvan, *m.*, 300.
Aruvâgûr, *vi*, 519, 535.
Aruvâ-nâḍu, *di.*, (27), 514, 519, 535.
Ârvala-kûṟṟam, *di.*, (21), 51, 321.
Ârvalam, *s.a.*, Alivalam, (21), 321.
Âṟvâr Parântakan Kundavaiyâr, *s.a. the Chôḷa princess*, Kundavaiyâr, 68, 72, 73, 76, 77, 81, 84, 87.
Âryâ, *s.a.* Pârvatî, 354.
Âryadêśa, *co.*, (19n), 109.
Aśaṅgi, *f.*, 292.
Âśârapañjari, *f.*, 286.
Aśôka, *Maurya emperor*, 342, 502.
aśôka, *tree*, 371.
Aśôkavarman, *mythical Pallava k.*, 342, 343, 355, 501, 502, 510.
âśu, *a hilt* (?), 189.
Aśugûr, *s.a.* Asúr, (23), 324, 336.
Asúr, *vi.*, (23).
Aśvamêdha, *Vedic sacrifice*, 364, 372.
Aśvatthâman, *sage*, 342, 355, 363, 370, 377, 501, 502n, 510.
atasi, *flower*, (38n).
Atimâni, *f.*, 281.
Attam, *s.a.* Hastâ, 309.
Aṭṭambaṟu, *vi.*, 519, 531.
Attanappon, *f.*, 296.
Attâri-Shaḍaṅgavid, *m.*, 532.
Attâri-Trivêdin, *m.*, 533.

Attâya-Chaturvêdin, *m.*, 533.
Attikumâra-Chaturvêdi-Bhaṭṭa, *m.*, 534.
Attikuṭṭi-Chaturvêdin, *m.*, 533.
Attôṇa-Shaḍaṅgavi-Sômayâjin, *m.*, 519, 533.
Aṭṭuppaḷḷi-Niyamam, *vi.*, (26), 456.
Attuvachcha-Chaturvêdin, *m.*, 532.
Ava . . kamallakuḷam, *vi.*, 116.
avadâvagakkaṉai, *tax* (?), 118 and add.
Avaṉikêsari-chaturvêdimaṅgalam, *sur. of* Pûvaṉûr, (25), 229, 328, 493.
Avaṉikêsari-Îśvara, *te.*, 292, 296, 297.
Avaṉinârâyaṇa-chaturvêdimaṅgalam, *sur. of* Vêmbaṟṟûr, (23), 325, 336.
Avaṉinârâyaṇapuram, *quarter of Paṟaiyâru*, 280, 287.
Avaṉinârâyaṇapuram, *vi.*, 294.
Avaṉinârâyaṇa-Viṇṇagar, *te.*, 260, 282, 283, 286, 293.
Avanisiṁha, *sur. of* Siṁhavishṇu, 343, 356.
Avaṉiyamadaṟpapuram, *quarter of Paṟuvûr*, 286, 295.
Âvûr Echchil, *m.*, 477.
Âvûr Kaṇṇi, *m.*, 477.
Âvûr Kuṉṟâḍi, *m.*, 482.
Âvûr-kûṟṟam, *di.*, (24), 74, 95, 229, 299, 300, 327, 402, 404, 405, 450, 455, 459, 482, 483, 485, 486, 487, 488, 489, 493.
Avvainallûr, *s.a.* Aivanallûr, (25), 323.
âya, *revenue*, 117.
Âyirattaḷi, *quarter of Niyamam*, 281, 284, 287, 290, 294, 296.
Âyirattaḷi, *sur. of* Tirukkaṇḍiyûr, (26n).
Âyirattaḷi, *vi.*, (26), 285, 288, 289, 292, 293, 296, 451.
Âyiravaṉ Âchchaṉ, *m.*, 488.
Âyiravaṉ Aḍigaḷ, *m.*, 489.
Âyiravaṉ Kaṇḍaṉ, *m.*, 488.
Âyiravaṉ Nâchchaṉ, *m.*, 496.
Âyiravaṉ Piḍâraṉ, *m.*, 453, 488.
Âyiravaṉ Ugandâṉ, *m.*, 496.
Ayiṟkâḍu, *vi.*, (25), 335.
Âyppâḍi Maṟapâḍi, *m.*, 482.
Âyppâḍi Paṭṭaṉ, *m.*, 482.
Âytâṅgi Śaṅkaraṉ Śêndaṉ, *m.*, 533.
Ayyakki *or* Ayiyakki, *vi.*, 533.

B.

Bâdâmi, *vi.*, (5), (37), 399n, 504.
Bâhugrâma, *s.a.* Bâhûr, 513.
Bahunaya, *biruda of* Narasiṁhavarman II., 371n.
bâhuppaḍai, *ornament*, (40n).
Bâhûr, *vi.*, (27), 505, 506, 513, 514, 519n.
Bâhûr-nâḍu, *di.*, 514.
bâhuvalaya, *an armlet*, 82, 166, 214, 410, 433.
Bâla-Gaṇapati, *form of* Gaṇapati, (35).
bali, *an offering*, 144.
Bali, *demon*, 353, 381, 388.
bali-pâtra, *a vessel for offerings*, 144.
Bâṇa, *family*, 153, 362, 376, 379, 380, 381, 387, 388, 425.
Banavâse, *co.*, 231.
Bangalore, *vi.*, 381.
Bappabhaṭṭâraka, *sur. of* Yajñabhaṭṭa, 506, 511.

Bappabhaṭṭâraka, *title* (?) *of a spiritual teacher*, 358n, 506n.
Baroda, *vi.*, (38n).
Baśâli, *family*, 513, 514.
Bastar, *state*, 503n.
Bengal, *co.*, 108 add.
bhadra, *auspicious mark* (?), 224, 398.
Bhadrakâḷa, *m.*, 373.
Bhagîratha, *mythical k.*, 371.
Bhairava *or* Bhairava-mûrti, *god*, (40), 64n, 172, 174.
Bhakti-Gaṇapati, *form of* Gaṇapati, (35).
bhaṇḍâra, *a treasury*, 10, 35, 74.
Bharadvâja, *sage*, 342, 355, 363, 370, 501, 510.
Bharata, *mythical k.*, 371.
Bhârata, *s.a.* Mahâbhârata, 519.
Bhârata-war, 378n.
Bhâskara-Ravivarman, *Chêra k.*, 109, 110, 361n.
Bhaṭṭa, *title of a Brâhmaṇa*, 117, 518.
Bhaṭṭôtpala, *commentator*, (35n), (36n).
Bhavabûti, *poet*, 530n.
Bhavadâsa-Daśapurîya, *m.*, 532.
Bhavadâya-Trivêdin, *m.*, 533.
Bhavamâdhava-Chaturvêdi-Sômayâjin, *m.*, 532.
Bhavamâtabhaṭṭa, *m.*, 373.
Bhavânî, *s.a.* Pârvatî, 353.
Bhavarudra-Chaturvêdin, *m.*, 533, 534.
Bhavaśarma-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Bhavaskanda-Chaturvêdin, *m.*, 533.
Bhavaskanda-Shaḍaṅgavid, *m.*, 532.
Bhavasvâmi-Chaturvêdin, *m.*, 533.
Bhavasvâmi-Trivêdin, *m.*, 533.
Bhikshâdêva, *s.a.* Pichchhadêva, 90n, 142n.
Bhikshâṭana *or* Bhikshâṭanamûrti, *form of* Śiva, (30).
Bhîma, *Ândhra k.*, (4).
Bhîma, *epic hero*, 355.
Bhîma *or* Bhîmavarman, *Pallava prince*, 344, 357, 506.
Bhîma, *s.a.* Teliṅga-Bhîma, 308.
Bhîmêśvara, *te.*, 392.
Bhṛiṅgi *or* Bhṛiṅgîśa, image of, (32), 190, 191, 193.
bhûta, *a goblin*, 142, 144.
Bhuvana-Gaṇapati, *form of* Gaṇapati, (35).
Bhûvikrama, *W. Gaṅga k.*, 380, 387.
Bilhaṇa, *poet*, 231.
Bilvanâthêśvara, *te.*, 106, 303, 304.
bindumatî, 371.
Birudaṅka-Bhîma, *sur. of* Vimalâditya, (4).
black-buck, *banner*, 355, 381, 388.
Brahmâ, *god*, (30), (31), (33), (41n), 174, 177, 193, 197, 342, 353, 354, 363, 370, 376, 386, 501, 510, 511.
Brahmachâri, *form of* Subrahmaṇya, (37n).
brahmachârin, *a temple servant*, (18), 320, 321, 322, 323, 324, 325, 326, 327, 328.
brahmachârin, *an unmarried student of the Vêdas*, (36n).
Brahmadatta-Trivêdin, *m.*, 532.
brahmadêya, 74, 76, 95, 99, 100, 101, 102, 103, 104, 105, 124, 131, 132, 134, 222, 320, 333, 345, 358, 359, 360, 375, 389, 402, 404, 405, 427, 448, 453, 454, 456, 459, 492, 531.
Brahmakuṭṭam, *te.*, (12), 283, 295, 296, 299, 458, 478.
Brahmakuṭṭaṉ Kaṇavadi, *m.*, 298.

Brahmalôka, 359n
Brâhmaṇa, *caste*, (6), (11), (12) 355, 358, 359, 360, 362, 365, 371, 372, 386, 437n, 459, 477n, 502, 504, 510, 511, 519, 530, 531.
Brâhmaṇa, *variety of diamond*, (17n).
Brahmapuram, *sur. of* Śîrgâṛi, 154n.
Brahmapurîśa, *s.a.* Tiruñânaśambanda, 154.
Brahmaśrîrâja *or* Brahmayuvarâja, *ch.*, 345, 358, 360.
Brahmîśvara, *te.*, 280, 281, 283, 286, 287, 289.
Bṛihadîśvara, *te.*, (13n), 248.
Bṛihannâyakî, *shrine*, (13n), 247.
Bṛihaspati, *sage*, 342, 354, 357, 358, 363, 370, 501, 510.
Bṛihatkathâ, *work*, 357n.
Bṛihatsaṁhitâ, *quoted*, (32n), (35n), (36), (38n), (39n).
British Museum, 507.
Buddhavarman, *Pallava k.*, 502, 503, 510.
Buddhavarman, *Pallava prince*, 344, 357, 506.
Buddhism, (12).
Buddhist, (12).
Buddhyaṅkura, *Pallava k.*, 502.
bull, *crest*, 342, 354, 357, 362, 381, 388, 501, 517.
bull, *vehicle of Śiva*, (32), (33).
Burma, *co.*, (21).
Bûtuga, *W. Gaṅga prince*, 381.

C.

Calicut (Kaḷḷikkôṭṭai, Kôṛikkôḍu *or* Kôṛikkûḍu), *vi.*, 364n.
Cauvery, *ri.*, 503.
Ceylon, *island*, (5), (10), (21), (37), 343, 344, 378, 380, 387n, 424, 425.
chakra, *weapon*, 529.
Chakradhara, *s.a.* Vishṇu, 386.
Chakratîrtha, *tank*, 372.
Chakravâla, *mo.*, 356.
chakravartin, *an emperor*, 386n.
Châlukya, Eastern, *dy.*, (2), (3), (4n), (7), (37), (38), 125n, 230, 231, 232, 235n, 303, 306, 364.
Châlukya *or* Chalukya, Western, *dy.*, (5), (6), (37), (38), 230, 231, 260, 303, 343, 344, 345, 364, 390, 504, 511.
châmara, *a fly-whisk*, 18, 19, 20.
champaka buds, (11), (18), 121, 123, 124.
Châmuṇḍi, *village goddess*, (41n).
Chaṇḍaparâkrama, *sur. of* Râjarâja I, (9).
Chaṇḍaparâkrama-terinda-Valaṅgai-Vêḷaikkâṟar, *regiment*, (9), 99.
Chaṇḍêśvara, image of, (39), 97, 98, 134, 137, 222, 223.
Chaṇḍêśvara *or* Chaṇḍêśvara-Nâyaṉâr, *Śaiva saint*, (39), 52n, 68, 73, 93, 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 123, 134, 221, 224n, 302n, 324n, 403, 405.
Chaṇḍêśvara, *te.*, (13), (15), 35, 236, 245, 246.
Chaṇḍêśvaraprasâdadêva, *form of* Śiva (33n), (39), 137.
Chandradêva, *m.*, 374.
Chandrajit, *mythical, k.*, 376, 386.
Chandraśêkhara *or* Chandraśêkharadêva, *form of* Śiva (34), (39), 152, 158, 220, 221, 222.
Chandraśêkhara, *s.a.* Śiva, 296n.
Chandratîrtha, *tank*, 253.
Châṇḍûr, *vi.*, 532.
Channakâḷin, *m.*, 373.
Channakumâra, *m.*, 373.
Channakumâra-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Channakumâra-Chaturvêdin, *m.*, 533.
Channaya-Chaturvêdin, *m.*, 531, 533, 534.
Channaya-Trivêdi-Bhaṭṭa, *m.*, 531.
Channaya-Trivêdin, *m.*, 533, 534.
Channaya-Trivêdi-Sômayâjin, *m.*, 532.
chapalâ, *creepr*, 529.
Chataya, *feast*, (1n).
Chaṭṭipura, *vi.*, 373.
Châturmâsyavrata, 499n.
Chaturvargachintâmaṇi, *quoted*, (32), (39).
Chaturvêdibhaṭṭa, *class of Brâhmaṇas*, 115.
Chaturvêdin, *title of a Brâhmaṇa*, 519.
chatushkikâ, *the portico of a temple*, 90.
Chêdi, *family*, 167.
Chellûr, *vi.*, 230, 231, 232.
Chendalûr, *vi.*, 502, 503.
Cheṅgama, *vi.*, 497.
Chêra, *co.*, (2), (3), (21n), 1, 2n, 10, 11, 14, 21, 36, 37, 92n, 110, 236, 241n, 242, 243, 244, 245, 311, 378, 415, 416, 419, 428, 432, 436.
Cheruppaḷḷi, *vi.*, 531, 533.
Chêṭṭaśarman (Jyêshṭhaśarman), *m.*, 373.
Cheṭṭuppâkkam, *vi.*, 513.
Chhinda, *dy.*, 503n.
Chicacole, *vi.*, 373n.
Chidambaram *or* Śidambaram, *vi.*, (1), (13), (14), (20), (21), (29), (31), 108n, 154, 230n, 231, 253, 256n, 257n, 258n, 260, 261, 279n, 295n, 340n, 379, 380.
chihna (śinnam), 10 and add., 18.
Chingleput, *vi.*, 340.
Chitramâya, *Pallava prince*, 363, 364, 372.
Chitrârâyan, *m.*, 112.
Chôḍa-maṇḍala, *s.a.* Śôra-maṇḍalam, 309.
Chôḷa, *co.*, (1), (2), (3), (4), (5), (6), (7n), (8), (9), (10), (11), (13n), (16), (17), (18), (19n), (20), (21), (33), (39), 1, 42, 110, 112n, 113, 116n, 152, 153, 154, 167, 222n, 230, 231, 232, 235n, 241n, 252n, 253, 259, 260, 278, 279n, 282n, 284n, 290n, 303, 306, 308, 309, 310, 312, 313, 327n, 328, 338, 341n, 343, 356, 362, 365, 374, 375, 376, 377, 378, 379, 380, 381, 387n, 388n, 402, 412n, 424, 425, 437, 459, 460n, 477n, 497, 502, 503, 504, 507n, 510, 512, 518, 519.
Chôḷa, *mythical k.*, 377, 386.
Chôḷa-Arumoṛi, *sur. of* Râjarâja I., (7).
Chôḷamahâdêvî (Śôṛamahâdêviyâr), *queen of* Râjarâja I., (7), (33), 169, 171, 178, 187.
Chôḷa-Mahârâja, *title*, 507, 512.
Chôḷêndrasiṁhêśvara, *s.a.* Sômanâthêśvara, 222n.
Chôḷêśvara, *te.*, 228n.
Chûḍâmaṇivarman, *Kaṭâha k.*, 106.
chûḍeya, *s.a.* śûḍagam, 84n.
Chûtapallava, *sur. of* Skandavarman I., 501, 503, 510
Chûtavana, *vi.*, 364, 372.
club, *banner*, 357.
Cochin, *vi.*, 110, 361n.
Coleroon (Koḷḷiḍam), *ri.*, 60n, 282n.
Comorin Cape, 236n.

Conjeeveram, *vi.*, (5), (31), 259n, 345, 359n, 362, 392n, 502n, 504.
Coorg, (3).
Cranganore, *vi.*, (4n).

D.

Dadda IV, *Gûrjara k.*, 519n.
Daḍiga, *ch.*, (3n).
Daḍiga-maṇḍala, *di.*, (3n).
Daḍigarasa, *W. Gaṅga ch.*, (3n).
Daḍigavâḍi *or* Daḍiga-maṇḍala, *s.a.* Taḍigaipâḍi, (3n).
Daḍigavaṛi, *di.*, (3n).
Daityas, 354.
Daksha, *sage*, (35).
Dakshiṇa-Lâṭa, *co.*, 108 add.
Dakshiṇamêruviṭaṅkaṉ *or* °viḍaṅgaṉ, *jewel weight*, (20), 35, 73, 81, 87, 89, 141, 144, 158, 160, 165, 168, 171, 173, 177, 187, 193, 197, 212, 223, 226, 241, 398, 410, 411, 413, 432, 436.
Dakshiṇamêru-Viṭaṅkaṉ (Viḍaṅgaṉ), *sur. of* Âḍavallâṉ, (13n), (20), (29), 1, 2, 13, 14, 18, 35n, 68. 72, 73, 77, 81, 84, 87, 99, 100, 101, 102, 103, 104, 105, 121, 123, 124, 126, 129, 131.
Dakshiṇa-Mêru-Viṭaṅka-Pichchaṉ, *sur. of* Tiruveṇâval Śemborchôḍi, 256.
Dakshiṇâmûrti, *form of* Śiva, (33), (34), 199, 202.
Dakshiṇâmûrti, *shrine*, (13n).
Dakshiṇa-Râḍhâ, *co.*, 108 add.
Dakshiṇâśâ, *the southern country*, 520n.
Dâmal, *vi.*, (28), 390.
Dâmaṇa-Chaturvêdin, *m.*, 531.
damanaga, *the artimissia*, 512, 531.
Dâmanallûr, *vi.*, 535.
ḍamaruka, *drum in the hand of* Kshêtrapâla, 10.
Dâmaśarmaṉ, *m.*, 373.
Dâmôdara-Bhaṭṭa, *m.*, 533.
Dâmôdara-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Dâmôdara-Chaturvêdin, *m.*, 532, 533.
Dâmôdara-Trivêdin, *m.*, 532.
Dâmôdira (Dâmôdara)-Paṭṭaṉ (Paṭṭaṉâr), *ch.*, 459, 485.
Dânakhaṇḍa, *chapter of* Chaturvargachintâmaṇi, (39n).
Dânârṇava, *E. Châlukya k.*, 232.
Dâṉatoṅga-chaturvêdimaṅgalam, *vi.*, (22), 322.
daṇḍanâyaka, *a commander*, 307.
daṇḍavâṇi, *standard gold*, 35, 36, 73, 242, 243, 244.
Daṇḍâyudhapâṇi, *form of* Subrahmaṇya, (37).
Dantippôttaraśar, *s.a.* Dantivarman, 505.
Dantiśakti-Viṭaṅki, *sur. of* Lôkamahâdêvî, (‸n).
Dantivarman *or* Dantivarma-Mahârâja, *Pallava k.*, 344n, 505, 511, 518.
Dantivarman *or* Dantivarma-Mahârâja, *Pallavatilaka k.*, 506, 513n.
Danu, *demon*, (37).
dârai, *property of diamond*, (17n).
Dârukâvana, *forest*, (33n).
Daśakumâracharita, *quoted*, 357n.
Daśanapura, *vi.*, 343.
Daśapura, *s.a.* Mandasor, 519n.
Daśapurîya, *title of a Brâhmaṇa*, 519.

Dâśaya, *m.*, 514.
Dayâmukha, *m.*, 518, 530.
Dayâmukhamaṅgala, *vi.*, 518, 530.
days, lunar :—
first fortnight :—
fifth, 339.
sixth, (86n).
seventh, 309.
twelfth, 499n.
seventeenth, 118.
second fortnight :—
tenth, 340n.
days, solar :—
eighteenth, 499.
days of the week :—
Monday, 499.
Saturday, 310.
Sunday, 309, 340n.
Wednesday, 339.
Dêśika, *form of* Subrahmaṇya, (37n).
Dêvabhûti-Chaturvêdin, *m.*, 533.
dêvachchhanda, *jewel*, 40n and add.
dêvadâna, *gift to a temple*, (24n), 47, 59, 116, 160, 324, 336, 392, 393, 412n, 427, 491, 512.
Dêvaḍi, *f.*, 293.
dêvakula, *a temple*, 341.
Dêvakumâra-Kramavid, *m.*, 534.
Dêvaṇappaḷḷi, *s.a.* Somur, (23).
Dêvaṉ Kavâli, *m.*, 302.
Dêvaṉ Śeṅgulavaṉ, *m.*, 300.
Dêvapaṭṭi *or* Dêvarpaṭṭi, *block of land*, 388, 390.
Dêvâradêvar, *form of* Chandraśêkhara, 158.
Dêvâram, *Śaiva scripture* (11), (13), (37), 152, 153, 158n, 172, 252, 284n, 378, 379, 381, 390.
Dêvarâya II, *Vijayanagara k.*, 338, 339.
dêvarkanmi *or* dêvakaṉmi (pûjâri), *a priest*, 112, 312.
Dêvaśarma-Shaḍaṅgavid, *m.*, 532.
Dêvaśarmaṉ, *m.*, 373.
Dêvasêna, *consort of* Subrahmaṇya, (37).
Dêvi, *f.*, 281, 289.
Dêvîpurâṇa, *quoted*, (30n), (31n).
Dhanur-Gaṇapati, *form of* Gaṇapati, (35).
Dharaṇivarâhi, *f.*, 282.
Dharasêna II, *Valabhi k.*, 519n.
Dharma, *s.a.* Yudhishṭhira, 357, 378n.
Dharmapâla, *k.*, 108.
Dharmarâja-Ratha, *monolithic monument*, 341.
Dharma-śâstra, 514n.
Dharma-Śivaṉ, *sur. of* Aiññûṟṟuvaṉ Eḍuttapâdam, 258.
Dharma-Sivaṉ, *sur. of* Araiyaṉ Aṇukkaṉ, 257.
Dharma-Sivaṉ, *sur. of* Araiyaṉ Pichchaṉ, 257.
Dharma-Śivaṉ, *sur. of* Kâḷi Śambandaṉ, 258.
Dharma-Śivaṉ, *sur. of* Kayilâyaṉ (Kailâsa) Ârûr, 257.
Dharma-Śivaṉ, *sur. of* Poṟchuvaraṉ Nambi Ârûraṉ, 258.
Dharma-Śivaṉ, *sur. of* Śelvaṉ Kaṇavadi Tembaṉ, 258.
Dharma-Śivaṉ, *sur. of* Śivakkoṟundu Śirâḷaṉ, 257.
Dharma-Śivaṉ, *sur. of* Subramaṇyaṉ Âchchaṉ, 257.
dhavalachchhatra, *a white parasol*, 13.
Dhîratara *or* Iradaraṉ (?), *k.*, 108n.

Dhishaṇa, *s.a.* Bṛihaspati, 357.
Dhruvasêna II, *Valabhî k.*, 356n.
Digambara Jainas, 376, 388, 389n
Diṇḍi, *k.*, 381, 387.
Diti, *wife of sage* Kâsyapa, 386.
Divâkara-Kramavid, *m.*, 534.
Dôṇama-Kramavid, *m.*, 533.
Dôṇama-Shaḍaṅgavid, *m.*, 534.
Dôṇama-Trivêdin, *m.*, 531.
Dôṇaya-Trivêdin, *m.*, 532.
Drâkshârâma, *vi.*, 308, 340n.
Dramiḷa, *co.*, 363, 364, 372.
Drauṇi, *s.a.* Aśvatthâman, 510.
Dravidian village deities, 48n.
Drêṇamaṇi, *f.*, 511.
Dṛishṭivisha, *serpent*, 503, 510.
drôṇa, *a pitcher*, 355.
Drôṇa, *m.*, 373.
Drôṇa, *sage*, 342, 355, 363, 370, 371, 501, 510.
Drôṇarudra, *m.*, 373.
Drôṇaśarman, *m.*, 373.
Drôṇaśrêshṭhiraṇa, *m.*, 373.
Dûrasarit, *s.a.* Śêyâṟu, 345, 359.
Durgâ, Durgaiyâr, Durgâ-Paramêśvarî *or* Durgî, *goddess*, (19), (40), (41), 64, 395, 398.
Durvinîta, *W. Gaṅga k.*, 380, 387.
Dvêdaigômapuṟam *or* Dvêdaikômpuṟam, *s.a.* Vêdagômapura, (23), 259, 519, 532.

E.

Echchadattau (Yajñadatta), *father of* Chaṇḍêśvara, 134n.
Echchumaṇḍai, *f.*, 279, 286.
Edaiyár, *vi.*, (26).
Edaiyarnallúr, *vi.*, (23).
Edayáttimangalam, *vi.*, (26).
Ediriliśôṛa-Mûvêndavêlâr, *ch.*, 307.
Eḍuttapâdam, *f.*, (20), (21), 279, 287, 295.
Eḍuttapâdam, *s.a.* Naṭêśa, 253.
êgai, *flaw in diamond*, (17n).
Êkadhîra, *sur. of* Nandivarman III, 518, 529.
Êkadhîra, *sur. of* Nandivarman Pallavamalla, 359n, 529n.
Êkadhîra-chaturvêdimaṅgalam, *vi.*, 529n.
Êkadhîramaṅgalam, *sur. of* Koḍukoḷḷi, 345, 359, 529n.
Êkambûr, *vi.*, 534.
Êkâmranâtha, *te.*, (31).
êkâvalli (êkâvalî), *ornament*, 40 add., 73n, 213n, 224, 399.
Êkavîra, *sur. of* Pṛithivîpati I., 387n.
Êkavîri, *f.*, 279, 286, 289, 290.
êlavariśi, *cardamum seeds*, 123.
Ellore, *vi.*, 308.
Elvanasur, *vi.*, (27).
Êmanallûr, *vi.*, (23), 324, 336 and add.
Êmappêr-kûṟṟam, *di.*, (27), 451.
Embirâṉ-tôṟar, *sur. of* Sundaramûrti, 154n.
enâli, *part of a jewel*, 215, 227.
Ênaṉ Iravi, *m.*, 478.
Eṉbâṉ Kâḍaṉ, *m.*, 448.
Eṉbâṉ Tukkaiyaṉ, *m.*, 453.
Enkan, *vi.*, (22).
Êr, *s.a.* Eragaram, (23), 336.
Eragaram, *vi.*, (23).
Erakudi, *vi.*, (24).
Eṛama-Trivêdin, *m.*, 533.
Eraṇadêvi, *f.*, 293.
Êraṉ Eṛunûṟṟuvaṉ, *m.*, 454.
Êraṉ Maṇṇi, *m.*, 448.
Erêvayaṉ Ârûr, *m.*, 456.
Eṛi, *f.*, 290.
Eriy-*or* Eriyûr-nâḍu, *di.*, (26), 450, 451, 453, 455, 456, 477, 484, 485, 488, 489, 490, 494, 495.
Eriyûrnâṭṭuttaḷi, *te.*, 280, 285, 295, 299.
Eṛubattaivaṉ, *m.*, 299.
Eṛumaṉûr, *vi.*, 60n.
Eṛunûṟṟuvaṉ Kûttaṉ, *m.*, 454.
Eṛunûṟṟuvaṉ Nakkaṉ, *m.*, 454.
Eṛunûṟṟuvaṉ Ûdâri, *m.*, 454.
Eṛuvaṉ Âchchaṉ, *m.*, 477.
Eṛuvaṇai, *f.*, 291.
Eṛuvaṉ Âyppâḍi, *m.*, 482.
Eṛuvaṉ Êmaḍi, *m.*, 450.
Eṛuvaṉ Muḷḷûr, *m.*, 477.
Eṛuvaṉ Nâraṇaṉ, *m.*, 477.
Eṛuvaṉ Sômaṉ, *m.*, 477.
Eṛuvaṉ Tâṛi, *m.*, 452.
Eṛuvaṉ Vêmbaṉ, *m.*, 480.
Eṛuvaṉ Veṅgâḍaṉ, *m.*, 478.
Eṭṭi, *f.*, 290.
eṭṭi, *tree*, 389.
Eṭṭi Kiḷâvaṉ, *m.*, 486.
Eṭṭukkûr, *vi.*, 534.
Eyil, *s.a.* Conjeeveram, 390.
Eyil, *vi.*, 390.
Eyi-nâḍu, *di.*, (26), 327, 456.
Eyiṟ-kôṭṭam, *di.*, 390, 392, 393.

G.

Gahaḍavâla, *dy.*, (39).
Gajabâhu I, *Ceylon k.*, 378.
gajavêṭṭai, *the elephant hunt*, 339.
Gaṇadiṇḍaśarman, *m.*, 373.
Gaṇamâtaśarman, *m.*, 373.
Gaṇapati *or* Gaṇapatiyâr, *god*, (32), (33), (35), (36), (37), 141, 149, 150, 151, 178, 187, 190, 203, 213, 217, 392, 405, 407, 408, 409, 410, 411, 412, 413.
Gâṇâpatya, *sect*, (35).
gaṇas, *attendants of* Śiva, 190.
gaṇas, *the fourteen divisions of learning*, 514.
Gaṇḍakaṭṭâri, *title*, 118.
Gaṇḍarâditya, Gaṇḍarâdityavarman *or* Pirântakaṉ Kaṇḍarâdittadêvar, *Chôḷa k.*, (20), 260, 374, 375, 380.
Gaṇḍarâditya, *Śaiva devotee*, (20).
Gaṇḍarâditya-chaturvêdimaṅgalam, *s.a.* Kaṇḍirâdittam, (24), 74, 324, 336, 374, 453, 485, 494, 496, 497.
Gândharvadâsan, *m.*, 299.
Gândharva-teru, *street outside Tañjâvûr*, (12), 251, 252, 436, 446, 458, 476, 477, 478, 482.
Gândharvaturai Kavâli, *m.*, 299.

Gaṇêśa, *s.a.* Gaṇapati, (13n), (35n), (40n), (41n), 149n, 354.
Gaṇêśa, *shrine*, (13n).
Gaṅga *or* Gâṅga, *dy.*, 303, 311.
Gaṅgâ, *the Ganges*, (38n), 109, 250n, 312, 353, 355, 387.
Gaṅga, Western, *dy.*, (3n), 376, 379, 380, 381, 387, 388, 505, 518, 529.
Gaṅga-Bâṇa, *family*, 362, 376.
Gaṅgâ-bhaṭṭârakî, *the goddess* Gaṅgâ, (33), 171.
Gaṅgaikoṇḍa-Chôḷa, *sur. of* Râjêndra-Chôḷa I., (20), 230.
Gaṅgaikoṇḍa-Chôḷêśvara, *te.*, (20).
Gangaikondán, *vi.*, (29).
Gaṅgaikoṇḍaśôṛan *or* Geṅgaikoṇḍaśôṛan, *vi.*, 112 and add., 115 and add.
Gaṅgaikoṇḍaśôṛapuram, *vi.*, 105, 109.
Gaṅga-maṇḍalam, *s.a.* Gaṅgapâḍi, 235.
Gaṅgapâḍi, *co.*, (2), (5), (17n), (21), (29), 8, 17, 35, 48, 72, 123, 128, 198n, 241, 250, 256, 424, 425, 427, 432.
Gaṅga-Pallava, *dy.*, (37n), 506, 513.
Gaṅgapura, *vi.*, 373.
Gâṅgayan, *m.*, 117.
Ganges, *ri.*, (19n), (38n), 499, 514.
Gâṅgêya, *form of* Subrahmaṇya, (37n).
gaṇin *or* gaṇitâdhirâja, *an astrologer*, 302n.
Gauḍadêśa, *co.*, (19n), 109.
Gaurî, *s.a.* Pârvatî, 354, 511.
Ghaṭamuni, *s.a.* Agastya, 59n.
ghaṭikâ, 502, 504, 510, 511.
Ghaṭikâchala, *hill*, 502n.
Ghôraśarman, *m.*, 345, 360.
Gidaṅgil, *vi.*, (27).
Girijâ, *s.a.* Pârvatî, (30n).
girîndra, *a hill-chief*, 381, 388.
gômukha, 177n.
gôtras :—
Âgnivêśya, 373, 532.
Âtrêya, (20), 373, 532, 535.
Bhâradvâja *or* Bharadvâja, 345, 359, 360, 373, 506, 513n, 532, 533, 534, 535.
Bhârgava, 533.
Dhûmrâyaṇa, 534.
Garga, 533, 534.
Gôtama *or* Gautama, 154, 373, 531, 532, 534.
Harita *or* Hârîta, 373, 534.
Jâtûkarṇa, 373.
Kâṇvâyana, 380n.
Kapi, 534.
Kâśyapa, 373, 531, 534.
Kauṇḍinya, 373.
Kauśika, 373, 533, 534.
Kutsa, 534.
Lôhita, 373, 533.
Mâṭhara, 534.
Mudgala, 373, 533.
Pâdaraṇi (Bâdarâyaṇa ?), 534.
Parâśara, 373, 534.
Paurukutsa, 534.
Rathîtara, 519, 532.
Śâlâvata, 534.
Sâṁkṛiti, 534.
Sâvarṇi, 534, 535.
Śunaka, 533.
Vâdhûla, 373, 533, 534.
Vârakhya, 534.
Vasishṭha, 373, 534.
Vatsa, 373, 533, 534, 535.
Vishṇuvṛiddha, 373.
Gôvindachandra, *k.*, 109.
Gôvindan Sômanâdan, *m.*, 301.
Gôvindapâḍi, *s.a.* Tirumalpur, (28).
Gôvindaśarman, *m.*, 373.
Gôvindavarman, *Pallava prince*, 344, 357, 506.
grâmadêvatâ, *a village goddess*, (40).
Greek, (16n), 428.
gûḍhachaturthapâda, *verse*, 371.
Guha, *form of* Subrahmaṇya, (37).
Guṇabhara (Kuṇabaran), *sur. of* Mahêndravarman I, 341.
Guṇadaran, *m.*, 535.
Guṇappugaṛ Marudan, *m.*, 259.
Guṇavan Madurântakan, *m.*, 303.
Guṇavati-Îśvara, *te.*, 288, 293, 297
Guṇḍôdara, *goblin*, (30).
Gûrjara, *dy.*, 519n.
Gurukkaḷ, image of, 497.
Gwalior, *vi.*, 42n.

H.

hâlâhala, *poison*, (34).
haḷahaḷa, *variety of ruby*, (17n), 81, 82, 83, 84, 88, 89, 433, 435, 436.
Hara, *s.a.* Śiva, 353, 512.
Hari, *s.a.* Vishṇu, 357, 529, 530.
Hari, *W. Gaṅga k.*, 380, 387.
Haridrâ-Gaṇapati, *form of* Gaṇapati, (35).
Harihar, *vi.*, 380n.
Harihara, *god*, 386n.
Hariharaputra (Ariyaraputtiran), *s.a.* Aiyan, (40n).
Harisvâmi-Chaturvêdin, *m.*, 532, 533.
hasta, *linear measure*, 359n.
Hastimalla, *sur. of* Pṛithivîpati II., 153, 362, 376, 380, 388.
Hêmâdri, *author*, (32), (34n), (35n), (36n), (39).
hêmagarbha, *gift*, (7n), 386.
Hêmâvati, *vi.*, 425.
Hêramba-Gaṇapati, *form of* Gaṇapati, (35).
Himâlaya, *mo.*, 311.
Himavat, *s.a.* Himâlaya, (30n).
Hindu, 428.
Hindu iconography, (30).
hintâla, *tree*, 371.
Hiraṇya, Hiraṇyavarman I. *or* Hiraṇyavarma-Mahârâja, *Pallava prince*, 344, 354, 357, 379, 506, 518.
Hiraṇyavarman, *m.*, 379.
Hiraṇyavarman II., *sur. of* Dantivarman, 506, 518, 528.
Hiuen-Tsiang, *Chinese traveller*, 2n.
Hoysaḷa, *dy.*, 381n.
Hoṭṭûr, *vi.*, (6).
Hṛidaya-Śivan, *sur. of* Aiyâṛan Peṇṇôrbâgan, 258.

I.

îchchôppi, *a fly-whisk*, 11, 19, 20.
Iḍaikkaraigâri, *m.*, 303.
Iḍaikkarai Śûṟṟi, *m.*, 480.
iḍaikkaṭṭu, *front plate*, 145, 214, 227.
iḍaippâṭṭam, *tax*, 530n.
iḍaippûṭchi *s.a.* iḍaippâṭṭam, 512, 530n.
Iḍaiturai (Iḍaturai)-nâḍu, *di.*, 92, 94, 108, 221, 403.
iḍai-vari, *tax on weights*, 117.
Iḍaiyaḷa-nâḍu, *di.*, (21), 103, 104.
Iḍaiyarnallûr, *s.a.* Edaiyarnallúr, (23), 325.
Iḍaiyâṟṟukkollai, *land*, 389.
Iḍaiyâṟṟumaṅgalam, *s.a.* Edayáttimangalam, (26), 229, 327
Iḍaiyâṟṟu-nâḍu, *di.*, (26), 229, 327.
Iḍaṅgaṟi-Nâyaṉâr, *Śaiva saint*, 458n.
Iḍavai, *vi.*, (23), 325, 336, 457, 484.
Igaṉmaṟaimaṅgalam, *sur. of* Kâñchivâyil, 365, 374.
Ilachchikuḍi, *vi.*, (23).
Ilâḍamahâdêvî *or* °dêviyâr (Lâṭamahâdêvî), *queen of* Râjarâja I., (7), (34), 459, 484, 486, 491.
ilaichcheppu, *a betel-leaf box*, 11.
ilaiśuṉi *or* laśuṉi, *property of ruby*, 434.
ilai-taṭṭu, *a betel-leaf salver*, 13, 424.
Iḷaiyâṉ Śâttaṉ, *m.*, 451.
Iḷaiya-Râjarâja-terinda-Valaṅgai-Vêḷaikkârar, *regiment* (9), 300.
Iḷaiyatâṟi Kuppai, *m.*, 448.
Iḷambulivây, *vi.*, (27), 448, 149, 483.
Ilâmuridêśam, *co.*, 109.
ilâñchiṉaippêṟu, *tax*, 115.
Iḷaṅgâ, *f.*, 288.
Ilaṅgâśôgam (Laṅkâśôka), *island*, 109.
iḷaṅgô, *an heir-apparent*, 234.
Iḷaṅgôyil, *f.*, 285.
Iḷaṅgôyil, *te.*, 285n.
Iḷañjêṭcheṉṉi, *Chôḷa k.*, 153n, 378.
Ilatti Śaḍaiyaṉ, *m.*, 303.
Ilavam, *f.*, 294.
iluppaipâl, *olive oil*, (5), 424, 427, 428.
Imaiyam, *s.a.* Himâlaya, 311.
iṉa-vari, *tax*, 117.
Indian Ocean, (7).
Indirâ, *s.a.* Lakshmî, 510.
Indiradaṉ (Indraratha), *k.*, 108.
Indra, *god*, 92, 94, 108, 221, 354, 355, 356, 357, 358, 386, 388, 403, 413, 529.
indrachchhanda, *jewel*, 40n and add.
iṇḍu, *creeper*, 389.
Îṅgaiyûr, *s.a.* Íngúr, (24), 61.
Iṅgaṇ, *s.a.* Enkan, (22), 334.
Iṅga-ṇâḍu, *di.*, (21), (22), 48, 132, 333, 334.
Íngúr, *vi.*, (24).
Iniyâṉ Vaḍugaṉ, *m.*, 493.
Iṉṉambar-nâḍu, *di.*, (23), 53, 59, 324, 336.
Innambúr, *vi.*, (23).
Iṉṉiḷavañji, *f.*, 283.
interest, rate of, (17).
ippi-paṟṟu, *property of pearl*, (17n), 81.
îrachchêri, 50, 60, 61, 62, 63, 64.
iṟai, *tax*, 499.
iṟai-kaḍaṉ, *do.*, 427.
Iṟaikkuḍi, *s.a.* Erakudi, (24), 452.
Iṟaippuṉaichchêri, *vi.*, 513.
Iṟaiyânaṟaiyûr, *s.a.* Elvanasur, (27).
Iṟaiyâṉśêri, *vi.*, (24), (25), 62, 336.
Iṟaiyûruḍaiyâṉ, *sur. of* Namba, 507, 512.
Iṟakkandoṟu, *vi.*, 519, 533.
îṟam, *toddy*, 50n.
Îṟam *or* Îṟa-maṇḍalam, *Ceylon*, (5n), (21), (29), 8, 17, 35, 48, 72, 92, 94, 108, 123, 128, 150, 221, 241, 250, 256, 379, 403, 424, 427, 428, 432.
Irâmaṉ Kambaṉ, *m.*, 300.
Irâmaṉ Kaṇavadi (Gaṇapati), *m.*, 258.
Irâmaṉ Maruḍaṉ, *m.*, 455.
Irâmaṉ (Râma) Śambandaṉ, *m.*, 257.
Irâmaṉûr, *vi.*, (23), 124.
Irâmaṉ Vaḷavaṉ, *m.*, 455.
Irâmi, *f.*, 286, 292, 294.
îṟampûṭchi, 512.
Iraṇamugarâmi, *f.*, 279.
îraṅgoḷḷi (îraṅgolli), *a washerman*, 302n.
Iraṇi Kaṇṇi, *m.*, 454.
Irâśiṅgaṉ Muppaḷi, *m.*, 450.
iraṭṭai, *variety of pearl*, (17n).
Irâttakkuṟi, *vi.*, 533.
Irâttamâ-Trivêdin, *m.*, 533.
Îṟava, *a toddy drawer*, 512, 531.
Iravikulamâṇikkam, *f.*, 280.
Iravikulamâṟikkanallûr, *vi.*, 454.
Îṟâyiravaṉ Pallavayaṉ *or* Araiśûruḍaiyâṉ Îṟâyiravaṉ Pallavayaṉ, *ch.*, (10), 98, 222, 223, 459, 482, 490.
Îṟâyûr, *vi.*, 532, 533, 534.
Iriga, *prince*, 381, 387.
Irumaḍi-Śôṟaṉ, *portion of the Tañjâvûr palace*, 8.
Irumaḍi-Śôṟa Vâdyamârâyaṉ, *sur. of* Brahmakuṭṭaṉ Kaṇavadi, 298.
Irumbuḍal, *s.a.* Irumbutelai, (24), 74, 95, 229, 327, 405n.
Irumbûlai, *s.a.* Âpatsahâyêśvara, 309n.
Irumbutelai, *vi.*, (24).
Iruṅgaṇḍi, *vi.*, 519, 534.
Iruṅgôḷappâḍi, *di.*, (23), 338.
iru-pû, *two-crop* (land), 117 add.
iruvêli, *andropogan muricatum*, 512.
Iśaiñâṉiyâr, *mother of* Sundaramûrti, 154.
Îśâna, *face of Pañchamukha*, (30n).
Îśâna *or* Îśânamûrti, *god*, 228, 413, 414.
Îśânamaṅgalam, *s.a.* Tiruchchenduṟai, (23).
Îśâna-Śivaṉ, *sur. of* Śatti (Śakti) Tirunâvukkaraiyaṉ, 258.
Îśâna Śiva-Paṇḍita, *m.*, (19n), 92, 109n, 413, 414, 459, 497.
Îśvara, *s.a.* Śiva, (32), 1, 52n, 165, 253, 354.
Îśvarapôtarâja, *s.a.* Paramêśvaravarman I., 341.
Iṭṭâchchi-Îśvara, *te.*, 282, 291, 296.
Iyalâṭṭimaṅgalam, *vi.*, (28).
Îykkâṭṭukkôyil, *vi.*, 519, 535.

J.

Jagadêkavîra-Suvarṇamaṅgalam, *sur. of* Ava..ka-mallakuḷam, 116.
jagatippaḍai, *the upper tier of a basement*, 11, 18, 35.

Jaina, (5n), (6), (12), 48, 52n, 60, 376, 390n.
jalayantra, *a water-lever*, 364, 372.
Jambai, *vi.*, (27).
Jambudvîpa, *India*, (20), (21).
Jambukêśvara, *te.*, (31), 230, 233n, 234n, 253, 260n, 288n, 378.
Jananâtha, *title of Chôḷa kings*, (9).
Jananâtha-chaturvêdimangalam, *vi.*, (25), (28), 74, 229, 327, 452.
Jananâthapuram, *vi.*, 279, 284, 285, 289, 293.
Jananâtha-terinda-parivârattâr, *regiment*, (9), 96, 460, 491, 492.
Jananâtha-terinda-parivârattâr, *sur. of* Mûlaparivâra-viṭṭêṟu, (9), 460, 485, 486.
Jananâtha-vaḷanâḍu, *sur. of* Malâḍu, (27).
Jayabhîmataḷi, *te.*, 291, 292, 300.
Jayadhara, *sur. of* Kulôttunga-Chôḷa I., 230.
Jayadratha, *mythical prince*, (34).
Jayangoṇḍa-Śôṟa (Jayankoṇḍa-Chôḷa), *sur. of* Râjarâja I., (7), 125n, 312, 437n.
Jayangoṇḍa-Śôṟa-Brahmamahârâjan, *sur. of* Namban Kûttâḍi, 460, 493.
Jayangoṇḍa-Śôṟa-maṇḍalam, Jayankoṇḍa-Śôṟa-maṇḍalam *or* Jayankoṇḍa-Chôḷa-maṇḍalam, *sur. of* Toṇḍai, (21), (27), 111n, 312, 313, 320, 390, 392, 393, 424, 426.
Jayangoṇḍaśôṟanallûr, *sur. of* Veṭṭiyâr-Paḍaivîḍu, (27).
Jayangoṇḍaśôṟanallûr, *vi.*, (27), 451, 452, 489, 490.
Jayangoṇḍaśôṟapperunderu, *street outside Tañjâvûr*, (12), 437, 452.
Jayankoṇḍa-Chôḷa-Brahmârâyan, *m.*, 125n.
Jayankoṇḍa-Śôṟa-chaturvêdimangalam, *vi.*, (24), 338.
Jayankoṇḍa-Śôṟa-Kaḍigaimârâyan, *sur. of* Râjakêsari Kôdaṇḍarâman, 125, 300.
Jayankoṇḍa-Toṇḍamaṇḍalam, *s.a.* Jayangoṇḍa-Śôṟa-maṇḍalam, 313.
Jayanta, *Indra's son*, 511.
Jayantarudra-Chaturvêdin, *m.*, 534.
Jayasimha (II), *W. Chalukya k.*, 94, 108, 221.
Jayasimha IV, *do.*, 231, 235n, 390.
jayastambha, *a pillar of victory*, 504n.
Jews, of Cochin, 110.
Jishṇu, *s.a.* Vishṇu, 530.
Jñânaśakti *or* Jñânaśaktidhara, *form of* Subrahmaṇya, (37).
Jônaka (Śônagan), *a Greek, Roman or Arab*, (16n), 428, 434n, 439.
Jyêshṭhâ, *goddess*, (41).
Jyêshṭhapâda-Sômayâjin, *m.*, 345, 358.

K.

Kachchi, *s.a.*, Conjeeveram, 259n, 344n.
Kachchippêḍu, *vi.*, 507, 513, 514.
kachchôlam, kaichchôlam, kachôḷêm *or* kachôḷa, *vessel*, 189, 408, 422.
Kaḍadêvar, *te.*, 59, 60n.
Kâḍâḍi Vâṭṭâṟan, *m.*, 477.
Kaḍaikkoṭṭûr, *vi.*, 376, 382, 388, 389.
Kaḍaikkuḍi, *s.a.* Kadakkudi, (25), 335.
Kaḍaikkuḍi, *s.a.* Kadayakkudi, (26), 301 and add.
kaḍaikkûṭṭilakkai, *tax*, 115.
kaḍai-pû, *last-crop* (land), 117 and add.
Kadakkudi, *vi.*, (25).
Kaḍalanguḍi, *vi.*, (23), 325, 337, 459, 485.
kadaligai, *part of a jewel*, 145n.
kaḍamai, *taxes*, 117.
Kadamba, *dy.*, (37), (38), 505, 511.
Kaḍamba-Bhaṭṭa, *m.*, 533.
Kaḍambaivâḍagai, *vi.*, (22).
Kaḍambanûr, *s.a.* Agarakkadambanúr, (22).
Kâdambarî, *quoted*, 357n, 371n.
Kaḍambûr, *vi.*, 260, 282, 285, 286, 291, 292, 295, 296.
Kâḍan Arunûṟṟuvan, *m.*, 451.
Kâḍan Âykorundu, *m.*, 487.
Kâḍan Kaṇavadi (Gaṇapati), *m.*, 123.
Kâḍan Kaṇḍan, *m.*, 496.
Kâḍan Koṟṟan, *m.*, 480.
Kâḍan Kûttan, *m.*, 489.
Kâḍan Mañjan, *m.*, 487.
Kâḍan Marudan, *m.*, 491.
Kâḍan Nilâvi, *m.*, 450.
Kâḍan Panaiyan, *m.*, 457.
Kâḍan Paṭṭan, *m.*, 491.
Kâḍan Pûdi, *m.*, 451.
Kâḍan Śâttan, *m.*, 487.
Kâḍan Śêndan, *m.*, 491.
Kâḍan Śiṟukoḷḷi, *m.*, 490.
Kaḍâram *or* Kiḍâram, *co.*, 105, 106, 109, 250n.
Kaḍâram, *vi.*, 109.
kaḍava, *Tamil suffix* (15).
Kâḍavanmahâdêvi, *vi.*, 116.
Kadavâymangalam, *vi.*, (23), 325.
Kadayakkudi, *vi.*, (26).
kâḍi, *grain measure*, 512.
kaḍigaiyâr (kaḍigaimakkaḷ), *s.a.* vandin, 125n.
kadirkkâṇam, *share of corn-ears*, 360n.
Kâḍugâḷ, *village goddess*, (19), (41), 64.
Kâḍugâḷ, *f.*, 285.
Kaḍukkâri Śandiran, *m.*, 491.
Kaḍumbiḍuguśêri, *quarter of Mâmallapuram*, 341n.
Kâḍupaṭṭi Tamiṟappêraraiyan, *ch.*, 514.
Kaḍuvây, *s.a* Kaduveiyáru, (21n), 48n, 51n.
Kaduveiyáru, *ri.*, (21n), 48n.
Kaidavakaida . . . -vêḷam, *sur. of* Pañchavanmâdêviyâr-vêḷam, (12), 481.
kaikkâṟai, *an arm-ring*, 13, 19, 89, 145, 159, 166, 189, 193, 197, 214, 227, 410, 433.
Kaikkôḷa, *class of weavers*, 390n.
Kailâsa, *mo.*, 354, 504, 511.
Kailâsanâtha, *te.*, (37), 106, 390, 392, 504.
kaiśu, ¼ *palam*, 75, 77, 124, 130n, 408, 409.
Kaiṭabha, *demon*, 386.
kai-vaṭṭagai, *a small basket*, 422, 423.
kaiyeṟuttu, *a written agreement*, 103.
kâkabindu, *flaw in diamond*, (16n), 81.
kâkapâdam, *do.* (17n).
kâkavriṇta, *variety of diamond*, 399.
Kâkkaimirâ, *vi.*, 532, 534.
Kâkusthavarman, *Kadamba k.*, 502
kâl, *a pendant* (?), 214.
Kâḷabhartṛi, *s.a.* Kâṇagôpa, 501, 502, 503, 510.

Kaḷabhra, *co.*, 343, 356.
Kâḷahasti, *vi.*, (28), (31).
Kalaiyanpâḍi, *vi.*, (27), 495.
Kalaiyan Sôman, *m.*, 534.
kâlakûṭa, *poison*, 354n.
kalam, *a ship*, 8, 35.
kâḷam, *a trumpet*, 11, 419.
kalam, *grain measure*, (10), (17), (18), 42n, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 68, 74, 75, 76, 77, 93, 95, 109, 130, 131, 133, 134, 148, 149, 259, 278, 307, 320, 402, 404, 405, 426, 427, 428.
Kaḷamalai, *vi.*, (27), 492.
Kâḷâmbû Viḍaman, *m.*, 494.
Kâlamukkiyan Śâmi, *m.*, 481.
kalaṅgam, *flaw in diamond*, (17n).
kâḷâñji, *a betel-pot*, 10.
kalâpachchhanda, *ornament*, 40n and add.
Kâḷâ-Piḍâri, image of, (40), 401, 402.
Kâḷâ-Piḍâriyâr, *te.*, (19), (41), 63 and add, 64 and add.
Kaḷappâḷan Punrirkâri, *m.*, 456.
Kaḷappâr (Kalappar), *vi.*, (22), 100, 321.
Kalâra-kûrram, *di.*, (24), 62, 326.
Kaḷari Âchchan, *m.*, 300.
Kaḷari Ênan, *m.*, 490.
Kaḷari Koramban, *m.*, 492.
Kaḷari . . . iṛan, *m.*, 448.
kalaśa, *a pot*, 10, 20, 423.
kalaśappâṇai, *a censer*, 11, 18, 20, 416, 421, 423.
Kâḷaśarman, *m.*, 373.
Kâḷaśarma-Trivêdin, *m.*, 533.
Kaḷattûr, *vi.*, (26), 340n, 493, 519, 532.
Kaḷattûr-kôṭṭam, *di.*, 340.
kaḷâvam *or* kalâpam, *ornament*, 188, 224n, 227, 399.
Kaḷavaṛi, *Tamil poem*, 152, 153, 377, 378.
Kali, *age*, 235, 311, 356, 357, 358, 371, 388, 511.
Kali, *f.*, 284.
Kâḷî, *goddess*, 372 and add, 392.
Kâḷi Aṇukkan, *m.*, 456.
Kâḷi Araiyan, *m.*, 495.
Kâḷidâsa, *poet*, (36), 399n.
Kâḷidurga, *vi.*, 364, 372.
Kâḷikkôṭṭai, *s.a.* Calicut, 364n.
Kâḷi Muḷḷi, *m.*, 495.
Kâḷi Nakkan, *m.*, 447.
Kalindavarman, *Pallava k.*, 343, 356.
Kaliṅga, *co.*, (4), 8, 17, 35, 48, 72, 123, 128, 230, 241, 250, 256, 308, 309, 311, 432.
Kaliṅganagara, *vi.*, 232n.
Kaliṅgattu-Paraṇi, *Tamil poem*, (1n), (3), 113, 116n, 153, 230, 231, 232, 241n, 250n, 303, 377, 378, 380.
Kâḷi Śambandan, *m.*, 258.
Kâḷi Śûrri, *m.*, 495.
Kaliyâḷan . . ., *m.*, 451.
Kaliyan Âchchan, *m.*, 494.
Kaliyan Ariñji, *m.*, 494.
Kaliyan Kaṇḍan, *m.*, 483.
Kaliyan Paraman, *m.*, 451.
Kaliyan Tûduvan, *m.*, 494.
Kaliyan Ûran, *m.*, 483.
Kâliyûr-kôṭṭam, *di.*, (28).
Kâliyûr-kûrram, *di.*, (28).
Kallakkûr, *vi.*, 524.
kallâl, *tree*, 360.
kallâli (kallâlam), *do.* 389.
Kallan Nakkan, *m.*, 496.
Kaḷḷar, *caste*, (36).
Kallarai, *f*, 285.
Kaḷḷikkuḍaiyân, *a native of* Kaḷḷikkuḍi, 459n, 498.
Kaḷḷikkuḍi, *vi.*, 498.
kaḷḷippû, *part of a jewel*, 19, 227, 434.
Kaḷḷûr, *vi.*, (22), (23), 322, 334, 451.
kalpa *or* kalpaka, *tree*, (35n), 371, 388.
Kaḷvan Śeruvan, *m.*, 481.
Kalyâṇasundara, *form of* Śiva, (30), 95, 96, 193, 194, 197.
Kalyâṇi, *vi.*, (5).
Kâma (Cupid), *god*, 357, 371, 386.
Kâmadamaṅgalam, *vi.*, (26), 412.
Kâmâkkambhîśvara, *te.*, 292, 296.
Kâmakkôḍi, *f.*, 282.
Kamalâkarapura, *sur. of* Kolanu, 308.
Kamalâpura, *s.a.* Tiruvârûr, 154.
Kamalavatî, *queen of* Śubhadêva, 152, 253, 378.
Kâmâmôgi, *f.*, 291, 292.
Kâman Aiyâran, *m.*, 299, 496.
Kámarasavalli, *vi.*, (23).
Kâmaravalli *or* Kâmaravalli-chaturvêdimaṅgalam, *s.a.* Kámarasavalli, (23), 324, 453, 456, 459, 482, 492.
Kâmaya-Chaturvêdin, *m.*, 532.
Kambai, *s.a.* Vehkâ, 359n.
Kambaṇa- *or* Kambaṇṇa-Uḍaiyar, *Vijayanagara prince*, 390, 392, 393n.
Kamban Kavaḍi, *m.*, 456.
Kamban Tattai, *m.*, 489.
Kamban Tirunâvukkaraiyan, *m.*, 257.
Kambattaḍi-maṇḍapa, (30).
kambi, *an ear-ring*, 19, 73, 89, 160, 197, 227, 400.
Kâmi, *f.*, 286.
Kammâḷa, *class of artisans*, 47n, 63n.
Kammâṇan, *s.a.* Kammâḷa, 47n, 63n.
Kammâṇaśêri *or* Kaṇmâṇaśêri, *the quarter of the* Kammâṇans, 47, 48, 50, 59, 62, 63, 64, 67.
Kamugañjêndankuḍi *or* Kamugansêndankuḍi, *s.a.* Séndangudi, (26), 448, 457, 481.
Kâmuttiri, *f.*, 293.
Kaṇadâya-Shaḍaṅgavid, *m.*, 532.
Kâṇagôpa, *Pallava k.*, 343, 356, 502, 503.
Kanakasabhâ, *the golden hall* (of the Naṭarâja temple at Chidambaram), 295n, 379.
Kaṇakkan-kôṭṭiyâram, *di.*, (29), 425, 428.
Kaṇakkusâram, *name of a Malayalam work*, 338.
kâṇam, *share*, 360.
Kâṇan Pûśal, *m.*, 491.
Kânappêr, *vi.*, 149n.
Kaṇattân Perrân, *m.*, 457.
Kaṇattân Vêḷadaraiyan, *m.*, 448.
Kanauj, *vi.*, (39).
Kanavadi, *f.*, 290, 296.
Kaṇavadi Sîrâman, *m.*, 452.
Kaṇavuruttа (Gaṇarudra)-Trivêdin, *m.*, 534.
Kâñchî *or* Kâñchîpura, *s.a.* Conjeeveram, 113, 115n, 341n, 343, 344, 345, 377n, 380, 390, 392, 393, 502, 503, 505, 510.
Kâñchidvâra, *s.a.* Kâñchivâyil, 365, 372.

Kâñchivâyil, *vi.*, (11), 92, 95, 365, 374.
Kandâḍai Vâsudêva-Chaturvêdi-Bhaṭṭa-Agnichitta-Sarvakratu-Vâjapêyin, *m.*, 534.
Kandâḍai Vâsudêva-Chaturvêdi-Bhaṭṭa-Agnichitta-Sarvakratuyâjin, *m.*, 533.
Kandâḍai Vâsudêva-Chaturvêdin, *m.*, 533.
Kandakumâra-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Kandakumâra (Skandakumâra)-Chaturvêdin, *m.*, 531, 532, 534.
Kandakumâra-Kramavid, *m.*, 531.
Kâṇḍaḷûr *or* Kâṇḍaḷûr-Śâlai, *vi.*, (2), (3), 8 and add., 17, 35, 47, 72, 123, 128, 241, 250, 256, 432.
kaṇḍam, *a blade* (?), 189.
Kaṇḍam, *f.*, 286.
Kandama-Chaturvêdin, *m.*, 532.
Kandaṇa-Chaturvêdin, *m.*, 533.
Kaṇḍaṉ Aiyaṉ, *m.*, 493.
Kaṇḍaṉ Âḷaṉ, *m.*, 496.
kaṇḍaṇâṇ, *neck-ornament*, 193, 432.
Kaṇḍaṉ Irâmaṉ, *m.*, 478.
Kaṇḍaṉ Kâḍaṉ, *m.*, 478.
Kaṇḍaṉ Karuvêlaṉ, *m.*, 449.
Kandanôlu Nâraya-Kurunâdan, *m.*, 499.
Kaṇḍaṉ Piraṇḍai, *m.*, 480.
Kaṇḍaṉ Tôṛamuḍaiyâṉ, *m.*, 481.
kaṇḍappaḍai, *panel of basement*, 90.
Kandapûdi (Skandabhûti)-Daśapurîya, *m.*, 534.
Kaṇḍarâchchaṉ Paṭṭâlagaṉ, *ch.*, 459, 478, 479, 480, 481.
Kaṇḍarâchchi, *f.*, 289
Kaṇḍarâditta, *s.a.* Gaṇḍarâditya, 260.
Kaṇḍarâdittaṉ, *poet*, 374.
Kaṇḍarâditta Perundachchaṉ, *m.*, 375.
Kaṇḍarâditta Perundachchaṉ, *sur. of* Ilatti Śaḍaiyaṉ, 303.
Kaṇḍarâdityam, *s.a.* Kandarádittam, 374.
Kâṇḍâra-nâḍu, *di.*, (25), 454, 456, 487.
Kandavarman, *Pallava k.*, 503n.
Kaṇḍayaṉ, *m.*, 402.
Kaṇḍi Kâḷi, *m.*, 300.
Kandirádittam, *vi.*, (24).
kaṇḍiyava, kaṇḍîyava, *corruptions of kaṇṭhîrava*, 299n.
Kaṇḍiyûr, *f.*, 283.
Kaṇḍiyûr, *vi.*, 260.
kaṇḍu, *a ball* (?), 432.
Kaṅgâyaṉêri, *tank*, 389.
kaṅgil, *part of a trumpet*, 11, 12.
kâṇi, *land*, 116, 117.
kâṇi, *land measure*, 427.
kâṇi, $\frac{1}{40}$ *of a mañjâḍi*, 65n, 399n, 427.
Kaṇichchaṉ Nâgaṉ, *m.*, 455.
Kaṇichchaṉ Tirumalai, *m.*, 447.
kâṇikkaḍaṉ, *land assessment*, (17), 47.
kaṇimuṟṟûṭṭu, *land enjoyed by Jaina teachers*, 48.
Kaṇiyaṉûr, *vi.*, 115n.
Kanjánagaram, *vi.*, (21), (24).
Kâñjaṉ Koṇḍaiyaṉ, *m.*, 412.
Kañjâranagar *or* Kañjâranagaram, *s.a.* Kanjánagaram, (21), (24), 50, 295, 337.
Kâñjikkuṟi, *vi.*, 533.
kaṇkâṇi, *an overseer*, 112.
kaṇkâṇi-nâyagam, *a head-overseer*, 149.
Kanmâda-Shaḍaṅgavid, *m.*, 534.
Kannaḍa (Karṇâṭa), *co.*, 311.
Kaṇṇakumâra-Chaturvèdin, *m.*, 532.
Kaṇṇam, *f.*, 292.
Kaṇṇaṉ channel, 62, 64.
Kaṇṇaṉ Kaliyaṉ, *m.*, 452.
Kaṉṉaradêva *or* Kaṇṇaradêva, *s.a.* Kṛishṇa III., 259.
Kaṉṉaradêvi, *f.*, 259, 290.
Kaṉṉi, Kaṉṉiyâkumari (Kanyâkumari) *or* Kumari, *s.a.* Comorin, 236.
Kaṇṇiguḍi, *vi.*, (27), 451, 496.
kaṇṇiṭṭukâṇam, 360.
Kânûr Puliyaṉ, *m.*, 494.
kaṇṭha-tuḍar *or* kaṇṭha-nâṇ, *a necklace*, 19, 89, 193.
Kaṇva, *sage*, 380, 387.
kapâla, *Skull (symbol of siva)*, 145.
Kâpâlika Vâli, *m.*, 258.
kâr, *inferior kind of paddy*, 117, 312.
Karachchêri, *vi.*, (25), 452.
Kârachchiṟai, *vi.*, 532, 534.
kaṟaḍigai, *part of a jewel*, 214, 216.
kaṟaḍu, *variety of pearl*, (17n), 35.
karai, *a block of land*, 116.
kâṟai, *collar*, 216.
karai, *property of pearl*, (17n), 81.
kârai, *shrub*, 389.
Kâraikkâl, *f.*, 295.
Kâraikkâl (Karikal), *vi.*, 52n, 295n, 342.
Kâraikkâl-Ammaiyâr, *one of the sixty-three Śaiva devotees*, 295n.
Karambai-nâḍu, *di.*, (25), 76, 229, 446.
Karambai Nakkaṉ, *m.*, 452.
Kârâmbi, *vi.*, 373.
Kârambichchêḍu *or* Kârambichchêṭṭu, *vi.*, 519, 531, 532, 533.
Karambiyam, *f.*, 283.
Kâraṇâgama, *quoted*, (29n), (30n), (31n), (32n), (34n), (35n).
Kârâṇai Nâgaṉ, *m.*, 491.
Kârâṇai Nârâyaṇaṉ, *m.*, 491.
Kârâṇai Śûṟṟi, *m.*, 491.
karaṇam (karaṇattâṉ), *village accountant*, 118n, 361.
Kâraṇattâṉ, 118 and add.
kâraṇavaṉ, 118 add
Karaṇavichchâdiri, *f.*, 280.
Karandai Kâvaṉ, *m.*, 454.
kaṟaṇḍigai, *part of a crown*, 90.
Karaṇḍigaichcheppu (*or* ° choppu), *a chunam-box*, 11, 18.
karaṇikka-jôḍi, *the karnam's quit-rent*, 119.
Karaṇi Śuvaraṉ, *m.*, 449.
Karañjai *or* Kirâñji *s.a.* Kâza, 519, 531, 532, 533, 534.
kaṟañju, *gold and silver weight*, (18), 8, 9, 10, 11, 12, 13, 14, 17, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 51, 60, 65, 66, 67, 68, 73, 81, 82, 83, 84, 87, 88, 89, 90, 92, 131, 132, 145, 159, 160, 161, 165, 166, 169, 172, 173, 174, 177, 187, 188, 189, 190, 193, 197, 198, 213, 214, 215, 216, 217, 220, 224, 227, 242, 243 and add., 244, 245, 246, 338, 398, 399, 400, 401, 410, 411, 412, 413, 415, 419, 420, 421, 422, 423, 424, 426, 427, 432, 433, 434, 435, 436.
kâraṇmai, *tax*, 426, 427.

Karaṭaka, *author*, 357n.
Kâṟâyil, *f.*, 285, 293.
Kâṟâyil *or* Kâṟâyal (Tirukkâravâśal), *vi.*, 260, 285n.
Kâṟâyil Eḍuttapâdam, *ch.*, (10), 132, 285n, 459, 486, 487, 489.
Kâṟâyil Eḍuttapâdam, *god*, 285n.
Kâṟâyil Vâgai, *m.*, 453.
kareiyîḍ, *periodical distribution of land*, 116n.
kari, *flaw in diamond*, (17n).
Kâri Âchchaṉ, *m.*, 449, 490.
Kâri Êraṉ, *m.*, 448.
Kâri Erunûṟṟuvaṉ, *m.*, 454.
Karikâl *or* Karikâla, *Chôḻa k.*, 153, 377, 378, 386.
Karikâla-Kaṇṇaṉ, *s.a.* Karikâla-Karṇa, 460n.
Karikâla-Karṇa (Krishṇa), *Chôḻa prince*, 460.
Karikâla-Karṇa Pallavaraiyaṉ, *ch.*, 493, 494.
Karikâla-Karṇa Pallavaraiyaṉ, *sur. of* Vayiri Arumoḻi, 459, 460, 496.
Kâri Kâḷi, *m.*, 484.
Kâri Kaḷvaṉ, *m.*, 452.
Kâri Kaṇḍaṉ, *m.*, 448.
Kâri Kaṭṭi, *m.*, 448.
Kâri Kuḍitâṅgi, *m.*, 482.
Kâri Kuḷavaṉ, *m.*, 451.
Kârimaṅgalam, *vi.*, (24), 64.
Kâri Mâṇi, *m.*, 491.
Kâri Marapâḍi, *m.*, 456.
Kâri Miḷi, *m.*, 491.
Kâri Muṉṉûṟṟuvaṉ, *m.*, 485.
Kâri Nâgaṉ, *m.*, 486.
Kâri Nakkaṉ, *m.*, 453.
Kâri Nârâyaṇaṉ, *m.*, 488.
Kâri..pâṉ, *m.*, 451.
Kâri Paṉaiyaṉ, *m.*, 455.
Karippaṟu, *vi.*, 519, 531.
Kâri Śâttaṉ, *m.*, 448, 494.
Kâri Śeruviḍai, *m.*, 490.
Kâri Śirupuli, *m.*, 490.
Kâri Śûṟṟi, *m.*, 451, 456, 486.
Kâri Tâṛai, *m.*, 488.
Kâri Ûraṉ, *m.*, 490.
Kâri Vaḍugaṉ, *m.*, 487.
Kariya-Aravam, *f.*, 293.
karkaṇḍu, *ornament* (?), 413.
kâṟkârai, *do.* 159.
kaṟkiḍai, *stone-fold for cattle*, 60.
Karkuḍi, *s.a.* Uyyakkoṇḍâṉ-Tirumalai, 334, 375.
Kaṟkuḍi, *vi.*, (22).
Karṇa, *epic hero*, 512.
Kâr-nâḍu, *di.*, (23), 336.
karṇaprâvaraṇa, *s.a.* karṇaprâvṛita, 202n.
karṇaprâvṛita, (33), 202.
Karṇâṭa, *co*, 117.
karṇikâra, *tree*, 371.
Karṇîsuta, *s.a.* Karaṭaka, 357.
Kârôṇam, *f.*, 296.
Kaṟpagadâṉi, *f.*, 288.
Kaṟpagadâṉipuram, *vi.*, 282, 284, 288, 292.
Kaṟpagamâṇikkam, *f.*, 284.
kaṟpaṟu, *flaw in ruby*, (17n).
Kaṟṟaḷi, *f.*, 292.
Kaṟṟaḷi Araṭṭaṉ, *m.*, 479.
Kaṟṟaḷi-chaturvêdimaṅgalam, *vi.*, (23), 327.
Kârttigai, *festival*, 129, 131.
kârttigai-pachchai, *tax*, 117.
Kârttikêya, *s.a.* Subrahmaṇya, (36), (37), (38), (39).
Karugâvûr, *s.a.* Tirukkarugâvûr, 261, 299.
Karugumalai, *vi.*, (36).
karukku, *a bass-relief*, 11.
Karukkuḍaiyâṉ, *a native of Karukkuḍi*, 459n.
Karumalam, *vi.*, 378.
Karumamârâyum, (*officers*) *who look after the* (*king's*) *affairs*, (11).
Karumâṇikkam, *f.*, 287.
Karuṇâkaraṉ ..... , *ch.*, 498.
Karuṇâkara Toṇḍaimâṉ, *ch.*, 113.
Karundattáṅgudi, *vi.*, (25), 112n.
Karundiṭṭaikuḍi, *s.a.*, Karundattáṅgudi, (26). 112 and add., 115 and add.
Karuṅguḷavaṉ Śîkiṭṭaṉ, *m.*, 493.
Karuppûr, *vi.*, (23), 59, 119, 229, 287.
Karuveli, *vi.*, (26).
Karuvili, *s.a.* Karuveli, (26), 335.
Karuvugalvallam, *vi.*, (26), 450, 451, 455, 456, 484, 485, 488, 489, 490, 494.
Karuvûr, *f.*, 288, 293.
Karuvûr, *vi.*, 110, 250n, 260, 288n, 305.
Karuvûr Amaraṉ, *m.*, 451.
Karuvûrdêvar, *author and Saiva devotee*, (20).
Kâśâkuḍi, *vi.*, 341 and add., 342 and add., 343, 344, 345, 363, 365, 377n, 502, 504, 506n, 529n, 530n.
Kaśavaṉ Taḷiyaṉ, *m.*, 452.
kâshṭhakârin, *a carpenter*, 513.
kâśu, *coin or money*, (17), (18), 35, 36, 37, 38, 39, 40, 41, 42, 47, 59, 68, 73, 74, 75, 76, 77, 81, 82, 83, 84, 88, 89, 90, 92, 93, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 124, 125, 126, 130, 131, 132, 134, 145, 148, 149, 150, 151, 152, 159, 160, 165, 166, 169, 172, 174, 177, 187, 188, 189, 190, 193, 198, 213, 214, 215, 216, 222, 224, 227, 242, 243, 244, 245, 250, 251, 252, 320, 398, 399, 404, 405, 410, 411, 413, 427, 428, 432, 433, 434, 435, 436, 458, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 491, 492, 493, 495, 496, 497.
kaśu, *s.a.* kaiśu, 130, 408n.
kâśu-kaḍamai, 117, 247.
kâśu-kal, *a jewel weight*, 35, 73, 81.
Kâśyapa, *sage*, 376, 377, 380, 387.
Kâśyapaṉ Eḍuttapâda Pichchaṉ, *m.*, 257.
Kâśyapa-Śilpa, *quoted*, (34n).
Kaṭâha, *s.a.* Kaḍâram, 106.
kaṭaka *or* kaḍagam, *bracelet*, 19, 89, 433, 434.
Kâṭama-Nâyaka, *Kolanu ch.*, 308.
Kataragama, *vi.*, (37).
kâṭchi-erudu-kâśu, *tax*, 427.
Kâṭṭañâṛal *or* Kâṭṭiñâṛal, *vi.*, (26), 450, 451.
Kaṭṭi Kôṇai, *m.*, 455.
Kattiyaraiyaṉ, *m.*, 402.
Kâṭṭiyâr-brahmadêyam, *vi.*, (23), 337.
Kâṭṭukkuṟi, *vi.*, 519, 532.
Kâṭṭuppaḷḷi, *vi.*, 507.

Kâṭṭûr, *vi.*, (24), 336.
Kaṭukuchatti Pâlapôchaṉ (Bâla-Bhôja), *m.*, 373.
Kaustubha, *gem*, (38n), 353, 529.
Kauṭilya, *author of the Arthaśâstra*, 40 add.
Kavacha-Śivaṉ, *sur. of* Śeṭṭi Eḍuttapâdam, 257.
Kavaḍi Marudaṉ, *m.*, 484.
Kavaḍi Paṭṭaṉ, *m.*, 484.
Kavaḍi Vichchâdiraṉ, *m.*, 484.
Kavaiyattalai, *vi.*, (23), 336.
Kâvaṉ Karandai, *m.*, 454.
Kâvaṉûr, *vi*, (26), 373, 447.
Kavêra, *or* Kavîra, *mythical k.*, 374, 377, 510.
Kâvêrî (Cauvery), *ri.*, (22), (25), (41), 2n, 52n, 53n, 60n, 235, 258n, 287n, 308, 311, 374, 375, 377, 378, 510.
kâvêrikkulai, *tax*, 115.
Kâvêrippaṭṭaṇam, *vi.*, 287n.
kâvidi, *an accountant*, 302.
Kâvîri, *s.a.* Kâvêrî, 52.
Kâvirimaṅgalam, *vi.*, (23), 325, 337.
Kâvirippûmbaṭṭinam, *s.a.* Kâvêrippaṭṭaṇam, 287, 291, 296, 378.
Kâyâkkuḍi, *vi.*, (25), 324.
Kayalûr, *vi.*, 247.
Kâyârôhaṇasvâmin, *te.*, 279n.
Kayattâr, *vi.*, (28).
Kayilâyam (Kailâsa), *f.*, 284.
Kayilâyaṉ (Kailâsa) Ârûr, *m.*, 257.
Kayilâyaṉ Kâri, *m.*, 487.
Kayilâyaṉ Paṭṭaṉ, *m.*, 487.
Kayilâyaṉ Puṉṉai, *m.*, 487.
Kâynîrkuḷam, *vi.*, 519, 531.
Kâza, *vi.*, 519n.
keṇḍi, *a pitcher*, 9.
Kêndiraṉ Paṭṭaṉ, *m.*, 481.
Kêraḷa, *co.*, (5), 92, 94, 108, 221, 230 and add., 231 and add, 343, 356, 379, 386, 402, 403.
Kêralântaka, *gate of the Tañjâvûr temple*, 228n.
Kêraḷântaka, *sur. of* Râjarâja I., (7), (9), 96n, 458.
Kêraḷântaka-chaturvêdimaṅgalam, *sur. of* Amaṇkuḍi, (26), 139, 142, 165.
Kêralântaka-chaturvêdimaṅgalam, *vi.*, 323.
Kêraḷântaka-Perundayyâṉ, *sur. of* Śippaṉ Maṛapâḍi, 302.
Kêraḷântaka-terinda-parivârattâr, *regiment*, (9), 96.
Kêraḷântaka *or* Teṉkarai-Kêraḷântaka-vaḷanâḍu, *di.*, (7), (23), 74, 228, 229, 326, 327, 458, 483.
Kêraḷântaka-vâśal-tirumeykâppâr, *regiment*, (9), 96.
Kêraḷântaka Viṟupparaiyaṉ, *sur. of* Kôvaṉ (Gôpa) Aṇṇâmalai, (32), 193, 226.
Kêraḷaśiṅga-vaḷanâḍu, *di.*, (29).
Keṟuvattûr, *vi.*, (22), 321.
Kêśaṉ Śûṟṟi, *m.*, 451.
Kêśava, *Kolanu ch.*, 308n.
Kêśava, *s.a.* Vishṇu, 149n.
Kêśava-Chaturvêdin, *m.*, 533.
Kêśuvaṉ Veṇṇi, *m.*, 495.
kêvaṇam, *a socket*, 214.
khaskhas roots, (11), (18), 121, 123, 124.
khaṭvâṅga (club), *banner*, 342.
Kidangil, *vi.*, (22).
kiḍâram, *a kettle*, 9.
Kilâdiraṉ Oṟṟi, *m.*, 455.
Kilappaluvur, *vi.*, (24).
kiḷi, (*parrot*)-*ornament*, 18.
Kiḷimaṅgalam, *vi.*, (25), 498.
Kiḷimaṅgalamuḍaiyâṉ, *a native of* Kiḷimaṅgalam, 498.
Kiḷiyûr-nâḍu, *di.*, (26), 457, 496.
Kiḷḷiguḍi *or* Kiḷḷikuḍi., *vi.*, (26), 284, 295, 296, 447, 452, 485, 489, 498.
kimbirimugam, *part of a jewel*, 189, 190, 434.
kiṅgiṇi, *small bells*, 434.
Kinnara, image of, 202.
Kinnarî, image of, 202.
Kinnaras and Kinnaris, *class of demigods*, (33).
kîṛ, *arithmetical term* ($=\frac{1}{320}$, $(\frac{1}{320})^2$, *etc.*), 48n.
Kîṛaiyil, *vi.*, (21), 333.
Kîraṉḍêvaṉkuḍi *or* Kîraṅguḍi, *s.a.*, Kírankudi, (21), 49.
Kírankudi, *vi.*, (21).
kîṛarai, *arithmetical term* ($= \frac{1}{640}$), 427.
Kiṛâr-kûṟṟam, *di.*, (25), (26n), (29), 74, 76, 222, 229, 498.
kirâta, *a hunter*, (29).
Kirâtârjuna, Kirâtârjunîyadêva *or* Kirâtârjuna-mûrti, *form of* Śiva, (29), 90n.
kiṛavaṉ *or* kiṛâṉ, *the headman of a village, district* or *division*, (7), 129, 132, 141, 482, 486.
Kiravuñjagiri, *s.a.* Krauñchagiri, (38).
Kîṛkaḷa-kûṟṟam, *di.*, (29).
Kîṛkkuḍi, *vi.*, (22), 301 and add.
Kîṛ-Muṭṭugûr, *vi.*, (37n).
Kîṛ-Palâṟu, *di.*, (24), 61, 62, 64, 338, 401.
Kîṛppûṇḍi, *s.a.* Pundi, (25), 229, 328, 451.
Kîṛ-Puttêri, *vi.*, 392, 393.
kîṟṟu, *flaw in diamonds*, (17n).
Kîṛseṅgiḷi-nâḍu, *di.*, (26), 448, 455, 479, 486, 488.
Kîṛśûḍi-nâḍu, *di.*, (26), 449, 451, 455, 484, 490, 491, 492, 495, 496.
Kîṛ-Teṅgambûṇḍi, *s.a.* Kumaramangalam, (26), 484.
Kîrtti Kiḷaitâṅgi, *m.*, 300.
Kîrtti Nâdaṉ, *m.*, 300.
Kîrtti-Parâkrama-Śôṛaṉ, *sur. of* Râjarâja I, (9n).
Kîṛûr, *vi.*, (3n).
Kîṛvaḍugakkuḍi, *s.a.* Vadugakkudi, (21), 50.
kîṛvâykkêḷpâṉ, *an under-secretary*, 361n.
Kîṛvêṅgai-nâḍu, *di.*, (27), 448, 451, 452, 454, 483, 486, 487, 489, 493.
Kîṭkai-nâḍu, *di.*, (27).
Kôchcheṅgaṇ (Kôchchaṅkaṇ), Kôchchaṅgaṇṇâṉ, Kôchcheṅkaṇṇâṉ *or* Kôśeṅgaṇṇâṉ, *Chôḷa k. and Śaiva saint*, (22n), 152, 153, 253, 284n, 377, 378, 379, 386.
kôḍam *or* kôḍagam, *an ornamental curve*, 90.
Kôdaṇḍapuram, *vi.*, (26), 491.
Kôdaṇḍarâma-chaturvêdimaṅgalam, *sur. of* Kôyilâr-Pudukkuḍi, (22), 321.
koḍi, (*chain*)-*ornament*, 11.
kôḍi, *characteristic of diamond*, (17n).
Koḍimaṅgalam, *vi.*, (22), 67.
kôḍi-muṛindana, *flaw in diamond*, 17n).
Koḍivanamuḍaiyâḷ, *goddess* (?), 116.
kôḍi-yillaṇa, *flaw in diamond*, (17n).
Koḍukoḷḷi, *vi.*, 345, 359, 360, 529n.
Koḍumaḷûr, *vi.*, 247.

Koḍumbâḷûr, *vi.*, 458n.
Koḍuṅgôḷûr, *s.a.*, Cranganore, (4n).
Kôkkiḷḷi *or* Kiḷḷi, *Chôḷa k.*, 153, 376, 386, 502n.
kokkuvây, *hook of an ornament*, 19, 73, 145, 399.
Kókúr, *vi.*, (22).
Kolanu, *s.a.* Ellore, 308.
Kôlâr, *vi.*, 231, 234n, 304, 380, 412n.
Kôlâramma, *te.*, 304, 380n.
Koḷgaidêvar, image of, 8.
kolgalam, 352.
Kôlhâpur, *vi.*, 303.
Kôḷi Kôyil, *m.*, 455.
Kolladêśam, *co.*, (4n).
Kollam (Quilon), *vi.*, (4), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256, 432.
Kollâpuram, *s.a.* Kôlhâpur, 303.
Kolleru, *lake*, 308.
Koḷḷipâkkam, *vi.*, 345, 359, 360.
Koḷḷippâkkai, *vi.*, 92, 94, 108, 221, 403.
Kômaḍi Kaliyaṉ, *m.*, 496.
Kômaḍi Mâraṉ, *m.*, 496.
Kômâkkambhîśvara, *te.*, 280, 292, 296.
kômaḷam, *variety of ruby*, (17n), 81, 396n, 399, 432, 435, 436.
kombiṟkoḷgai, *tusk ornament*, 410.
kômêdagam, *cinnamon stone*, (17), 435.
Kommârai, *vi.*, 534.
Kôṉaḍi, *f.*, 286.
Kô-ṉâḍu, *di.*, 458n.
Kondaḷa, *s.a.* Kuntala, 235.
Koṇḍama-Kramavid, *m.*, 531.
Koṇḍa-nâḍu, *di.*, (23), 326, 338.
Kônêrimmaikoṇḍâṉ, *sur. of* Kulôttuṅga-Chôḷa I., 112n.
Kôṉêriṉmaikoṇḍâṉ, Kôṉêrimaikoṇḍâṉ, Kôṉêrimêl-koṇḍâṉ *or* Kôṉêrimêṉkoṇḍâṉ, *title*, (13n), 109, 110, 112, 113, 115, 246, 247.
Kônêrirâjapuram, *vi.*, (9n), (26).
Kôṉêrirâyaṉ, *k.*, 110.
Kôṉêrirâyaṉ, *legend on coin*, 110.
Koṅga *or* Koṅgu, *co.*, 300n, 311, 487n.
Koṅgaṉ Âchchaṉ, *m.*, 482.
Koṅgaṉ Vîraṭṭaṉ, *m.*, 482.
Koṅgavâḷâr-aṅgâḍi, *bazaar outside Tañjâvûr*, (12), 487, 453.
Koṅgudêśarâjâkkaḷ, *work*, (5).
Koṅkaṇa, *co.*, 311.
Koṅkaṇi *or* Koṅgaṇivarman, *W. Gaṅga k.*, 380, 387.
Koṅkaṇika, *mythical Gaṅga k.*, 505.
Koṇṇûr, *vi.*, (22), 321.
kôṉ-ôlai, *order of the king*, 360.
Koṉṟai Nîlaṉ, *m.*, 446.
Kôṉ Śaḍaṅgavi (Shaḍaṅgavid), *m.*, 302.
Kôṉ Śûṟṟi, *ch.*, 460, 496.
Konṭa, *m.*, 373.
Koppa (Koppai) *or* Koppam, *vi.*, 232, 303, 307.
Kôpperuñjiṅga (Kô-Perum-Siṁha), *Pallava ch.*, 340.
Koraḍi-Chaturvêdin, *m.*, 534.
Korañji, *vi.*, 531.
Kôṟi, *s.a.* Uṟaiyûr, (20), 252, 380, 459, 477, 478, 479, 480, 481, 482, 486, 487, 488, 489, 490, 491, 492, 493.
Kôri, *vi.*, (22), 102.
Koṟṟagrâma, *vi.*, 364, 365, 372.
Koṟṟamaṅgalam, *s.a.* Kottamangalam, (26), 27), 290, 447, 448, 449, 450, 453, 490, 491.
Koṟṟaṉ Kâñjaṉ, *m.*, 456.
Koṟṟaṉ Maṟalai, *m.*, 456.
Korukkai, *vi.*, (21), (23).
koṟundu, *betel-vine*, 117.
Kôśalai-nâḍu, *di.*, 108.
koṭpu (koppu), *ornament*, 227.
koṭṭagâram *or* koṭṭâram, *stables*, (19), 61n.
Koṭṭagarkkuḍi, *vi.*, 246, 247.
Koṭṭaiyûr, *s a.* Kottayúr, (25), 448.
Koṭṭaiyûr, *vi.*, (23), 336, 459, 482, 492.
kôṭṭam, *a temple*, 392.
Kottamangalam, *vi.*, (26), (27).
Kottangudi, *vi.*, (22).
Kôṭṭâṟa, *s.a.* Kôṭṭâṟu, 231.
Koṭṭârakkuḍi, *s.a.* Kottárakudi, (22), 334.
Kottárakudi, *vi.*, (22).
Kôṭṭâṟu, *vi.*, 230, 231, 236.
Kottayúr, *vi.*, (25).
Koṭṭi, *vi.*, 534.
koṭṭi-mattaḷam, *a big drum*, 256, 299.
Koṭṭuṅgômbuṟa, *vi.*, 534.
Kôṭṭûr, *vi.*, (22), 260, 288 292, 293, 447, 450.
Kôṭṭûr-nâḍu, *di.*, (28).
Kôvaḍi-Chaturvêdi-Bhaṭṭa, *m.*, 534.
Kôvaḍi-Chaturvêdin, *m.*, 531.
Kôvaṉ (Gôpa) Aṇṇâmalai, *m.*, (32), 193, 226.
Kôvaṉ Nîlakkirîvaṉ, *m.*, 486.
Kôvaṉ Tayilayyaṉ, *ch.*, 459, 478.
Kôvaṉ Ûraṉ, *m.*, 455.
Kôvaṉ Vaigundaṉ, *m.*, 455.
Kôvaṉ . . . ḍi, *m.*, 455.
kô-vijaya, *prefix to names of kings*, 505, 506.
Kôvûr, *s.a.* Kókúr, (22).
Kôyil, *the Naṭarâja temple at* Chidambaṟam, (13).
Kôyil, *f.*, 294.
Kôyilnallûr, *vi.*, (26), 448, 449, 455, 484.
Kôyilârpudukkuḍi, *vi.*, (22), 321.
Kôyiltaḷi, *te.*, 279.
Kóyilvenni, *vi.*, (25).
krama-pâṭha, 259n.
Kramavid, *title of a Brâhmaṇa*, 259n, 518.
Krâñja, *s.a.* Káza, 519n.
Krâtârjunadêva *or* Krâtârjunîyadêva, *s.a.* Kirâtârjuna, 90, 92, 93, 95.
Krauñchabhêdana, *form of* Subrahmaṇya, (37n).
Krauñchagiri, *mo.*, (38), 387n.
Kṛishṇa, *god*, 355.
Kṛishṇa III., *Râshṭrakûṭa k.*, (2), 253, 259, 381.
Kṛishṇâ, *ri.*, 232.
Kṛishṇaṉ Râmaṉ, (Kṛishṇa Râma), *ch.*, (10), (13), (32), 139, 142, 165.
Kṛishṇarâya, *Vijayanagara k.*, 73n, 119n.
Kṛishṇaśila-śilôchchaya, *hill*, 372.
Kṛittikas, the six, (38).
Kshapaṇaka, *s.a.* Digambara, 389.
Kshatriya, *caste*, (4), 355, 357, 358.
Kshatriya, *variety of diamond*, (17n).
Kshatriyamalla, *sur. of* Nandivarman Pallavamalla, 345, 358.
Kshatriyaśikhâmaṇi, *sur. of* Râjarâja I., (7), (9), 458.

Kshatriyaśikhâmaṇi-Perundaṭṭân, *sur. of* Kûttan Kaṇavadi, 303.
Kshatriyaśikhâmaṇi-Perungaṇṇân, *sur. of* Iḍaikkaraigâri, 303.
Kshatriyaśikhâmaṇipuram, *vi.*, (27), 451, 455, 478, 483, 486, 487, 489.
Kshatriyaśikhâmaṇi-terinda-Valaṅgai- Vêḷaikkârar, *regiment*, (9), 299.
Kshatriyaśikhâmaṇi Toṅgarpêraiyan, *sur. of* Kuppaḍi Vanni, 302.
Kshatriyaśikhâmaṇi-vaḷanâḍu, *sur. of* Vaḍa-Kaḍuvây, (7), (22), (51), 301, 322, 323, 333, 334, 411, 458, 480.
Kshatriyasiṁha-chaturvêdimaṅgalam. *vi.*, (24), 326.
Kshêtrapâla *or* Kshêtrapâladêva, *god*, (40), 10, 172, 173, 340.
Kshipra-Gaṇapati, *form of* Gaṇapati, (35).
Kshîranadî, *s.a.* Pâlâru, 365, 372.
Kubêra, *god*, (14).
Kuḍadêva, *s.a.* Agastya (41).
Kûḍal Kâri, *m.*, 449.
Kûḍal-Saṁgama, *vi.*, 231, 232.
Kûḍalûr, *vi.*, (29), 425, 427.
kuḍam, *a water-pot*, 9, 10, 17, 421, 423.
Kuḍamalai-nâḍu, *s.a.* Coorg, (3), (21), 8, 17, 35, 48, 72, 123, 128, 236, 241, 250, 256, 432.
kudambai, *ear-ring*, 145, 159, 174.
Kudavásal, *vi.*, (22).
Kuḍavâyil, *s.a.* Kudavásal, (22), 322, 334.
Kuḍavûr-nâḍu, *di.*, (28).
kuḍi-irukkai, *a house-site*, 62.
kuḍimai, *right*, 117.
kuḍiñai-kal, *stone used for weighing in the city*, 73, 81, 415.
kudiraippandi, *the horse stables*, 117, 361n.
Kuḍitâṅgi, *f.*, 296.
kuḍivâram, 512n.
Kuduraivaṭṭam-uḍaiyâḷ, *village goddess*, (19), (41), 64, 401n.
Kukkanûr, *vi.*, 535.
Kûḷa, *m.*, 373.
kulai, *causeway*, 51.
Kuḷam, *s.a.* Kolanu, 308, 311.
kûlam, *tax*, 512.
Kulamân, *f.*, 287.
Kûḷamaṇḍai-Shaḍaṅgavid, *m.*, 532.
Kulamâṇikkam, *f.*, 289, 296.
Kulamâṇikkam, *vi.*, (24n), 494.
Kuḷappâḍu, *vi.*, (25), 451.
Kulaputti, *vi.*, 533.
Kûlaśarma-Chaturvêdin, *m.*, 532.
Kûḷaśarma-Kramavid, *m.*, 533.
Kûḷaśarman, *m.*, 373.
Kulaśêkhara, *Vaishṇava saint*, 252n.
Kulaśêkharadêva (Ravivarman), *Kêraḷa k.*, 110.
Kuḷattûr Panaiyan, *m.*, 486.
kuḷavaḍai, *dues on tanks*, 117, 119, 247.
Kuḷavan Araṅgan, *m.*, 480.
Kuḷavan Śâttan, *m.*, 452.
Kuḷavan Śêndan, *m.*, 480.
Kuḷavan Tirumurram, *m.*, 452.
Kuḷirkôyil Kâḍan, *m.*, 489.
Kuḷirndân Aiyyan, *m.*, 483.
kuḷirndanîr, *property of pearl*, (17n).
Kulôttuṅga *or* Kulôttuṅga-Chôḷa I., *Chôḷa k.*, (15), (39) 92n, 106n, 113, 116n, 229, 230, 231, 232, 234, 235, 252n, 303, 308, 310n, 344n, 377, 390, 391, 392, 393, 412n.
Kulôttuṅga-Chôḍadêva, *s.a.* Kulôttuṅga-Chôḷa I., 230.
Kulôttuṅga-Chôḷa II., *Chôḷa k.*, (19n), 153, 167, 308.
Kulôttuṅga-Chôḷa III., *do.*, (7n), 110, 497.
Kulôttuṅga-Śôṟa-Brahmarâyan, *ch.*, 392.
Kulôttuṅga- Śôṟa-Mârâyan, *sur. of* Va. . .Periyân, 498.
Kulôttuṅgaśôṟanallûr, *vi.*, 115 and add.
Kulôttuṅga-Śôṟan-Neṟkuppai, *vi.*, 112.
Kulôttuṅga-Śôṟan-Pariśai, *vi.*, 112.
Kulôttuṅgaśôṟan-ulâ, *Tamil poem*, (3), (4).
Kulôttuṅgaśôṟa-Pêrayan, *sur. of* Vanni Kôḷari, 498.
Kulôttuṅga-Śôṟa-vaḷanâḍu, *sur. of* Puliyûr-kôṭṭam, 111n.
Kulôttuṅga-Śôṟa. .nma-Mârâyan, *sur. of* Karuṇâkaran. . . ., 498.
Kulûta, *co.*, (4).
Kumâṇḍûr, *vi.*, 519, 534.
Kumâra, *form of* Subrahmaṇya, (36), (37), (38), 355 392, 511.
Kumâra, *sur, of* Dayâmukha, 518, 530.
Kumâradatta-Trivêdin, *m.*, 534.
Kumâraḍi, *f.*, 293.
Kumâraḍi-Kramavid, *m.*, 533.
Kumâraḍi-Shaḍaṅgavid, *m.*, 531.
Kumâraḍi-Trivêdin, *m.*, 531.
Kumarâditya-chaturvêdimaṅgalam, *vi.*, (24), 326, 338
Kumârakaṇṇa (Kumârakṛishṇa)-Chaturvêdin, *m.*, 531.
Kumârakûḷa-Chaturvêdin, *m.*, 532.
Kumâramaṇḍai-Trivêdin, *m.*, 534.
Kumâramaṅgalam, *sur. of* Kîṟ-Teṅgambûṇḍi, (26) 484.
Kumaramangalam, *vi.*, (26).
Kumâramaṅgala-Veḷḷaṭṭûr, *s.a.* Udayêndiram, 364, 372.
Kumâramaṇṭa, *m.*, 373.
Kumaran Arumoṟi, *m.*, 300.
Kumaran Jayamânan, *m.*, 300.
Kumârâṅkuśa, *Chôḷa ch.*, 507, 512.
Kumaran Panaiyan, *m.*, 450.
Kumaran Râman, *m.*, 450.
Kumaran Śaṅgan, *m.*, 450.
Kumaran Śûṟṟi, *m.*, 450.
Kumaran Vaḍavâyil, *m.*, 297.
Kumaran Vâṭṭâran, *m.*, 483.
Kumaran Viḷakkan, *m.*, 482.
Kumârapûdi (Kumârabhûti)-Chaturvêdin, *m.*, 533.
Kumârasambhava, *poem*, (36).
Kumaraśarma-Shaḍaṅgavid, *m.*, 534.
Kumâraśêṭṭa (Kumârajyêshṭha)-Chaturvêdin, *m.*, 532.
Kumâravishṇu, *Pallava k.*, 503.
Kumâravishṇu I., *Pallava k.*, 501, 503, 510.
Khmâravishṇu II., *do.* 502, 503.
Kumbhakôṇam (Kumbakonam), *vi.*, (25), 63n, 381, 389n, 517, 518n.
kumbhattagaḍu, *ornament*, 410.

Kumiṟi Âṉai, *m.*, 483.
Kumiṟi Âyiravaṉ, *m.*, 483.
Kumiṟi-nâḍu, *di.*, (28).
Kumiṟi Pagaiyaṉ, *m.*, 454.
Kumiṟi Śûraṉ, *m.*, 483.
Kumiṟûr, *vi.*, 519, 532.
Kuṉamaḍi Vêmbaṉ, *m.*, 457.
Kûṉaṉ Maṇṇi, *m.*, 492.
Kûṉargaḷ Muṉṉiyûr, *vi.*, (24), 300.
Kuṇḍaśarman, *m.*, 531.
Kundavâ *or* Kundavai, *queen of* Vimalâditya, (4), (7), 232.
Kundavai, *f.*, 259, 289.
Kundavai, Kundvaiyâr *or* Parântakan Kundavaiyâr, *Chôḷa princess*, (1), (2n), (8), 374n.
Kundavai-chaturvêdimaṅgalam, *vi.*, (21), (22), 104, 323.
Kundavainallûr, *vi.*, (25), 76, 229, 446.
Kundavaiyâr, *Chôḷa princess*, 1, 8n, 14n, 68, 72 add., 77n, 203.
Kuṇḍiśâmi-Trivêdin, *m.*, 532.
Kuṇḍûr, *vi.*, 519, 531, 532, 533.
Kuñjappayal, *vi.*, 533.
Kuñjappevil, *vi.*, 533, 534.
Kuñjaramalli, *f.*, 292, 293.
Kuṉṉakkuḍi, *vi.*, (36).
Kunniyúr, *vi.*, (21).
Kuṉṟam *vi.*, (24), 326, 337.
Kuṉṟaṉ......, *m.*, 456.
Kuṉṟaṉ Eṟuvaṉ, *m.*, 488.
Kuṉṟaṉ Mâṟaṉ, *m.*, 485.
Kuṉṟaṉ Tiruvaḍigaḷ, *m.*, 485.
Kuṉṟavattana-kôṭṭam, *di.*, (28).
kuṉṟi, *gold and silver weight* (= 2 *grains*), 8n, 9, 10, 12, 13, 14, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 73, 81, 82, 83, 84, 88, 89, 145, 159, 160, 161, 166, 169, 172, 174, 177, 187, 188, 189, 190, 193, 197, 198, 214, 215, 216, 217, 220, 224, 227, 242, 243, 244, 245, 246, 338, 398, 399, 401, 410, 411, 420, 421, 423, 424, 432, 433, 434, 435, 436.
Kuṉṟiṟ-kûṟṟam, *di.*, (27), 483, 484.
Kuṉṟiyûr, *s.a.* Kunniyúr, (22), 320, 333.
Kuṉṟutôrâḍal, *vi.*, (37).
Kuntala *or* Kondaḷa, *co.*, 230, 231, 235.
Kuppaḍi Vaṉṉi, *m.*, 302.
Kuppai, *f.*, 282, 295.
Kuppai Aiyâṟaṉ, *m.*, 494.
Kuppai Tirumaṇañjêri, *m.*, 299.
kuppi *or* kuppivayiram, *gem*, 433, 435.
kurâ, *shrub*, 389.
kuḻal, *pipe (part of a trumpet)*, 11, 12.
Kûram, *vi.*, (28), 342, 343, 344, 345, 355n, 356n, 358n, 359n, 360n, 363, 365, 504, 531n.
Kuraṅgaṉ Têvaṉ, *m.*, 447.
kuraṅgu, *a channel*, 530.
kuravaka, *tree*, 371.
kurâvaṉ *or* kuravaṉ (Skt. guru), 298n.
Kuravaṉ Ulagaḷandâṉ, *ch.*, (6), (10), 459, 485, 486, 487, 488, 489, 491.
Kurâvaṉ Vîra-Sôḻaṉ, *m.*, 298.
Kuravaśiri, *vi.*, 532, 533, 534.
kuḻi, *land measure*, 390n, 392.
kuṟivu, *flaw in ruby*, (17n), 81, 396n, 435n.
Kurôvi, *vi.*, 532.
Kuṟṟâlam, *s.a.* Kuttâlam, (22).
kûṟṟanvây, *the main sluice*, 530.
kûṟṟilakkai, *tax*, 115.
kuṟṟuḍai-vâḷ, *a small scimitar*, 189.
Kuru, *co.*, 355.
Kuru, *mythical k.*, 513.
kuru, *property of pearls*, (17n), 81.
Kuruḍaṉ Kaṇavaḍi, *m.*, 448.
Kuruḍaṉ Kuḷavaṉ, *m.*, 454.
Kuruḍaṉ Nâgaḍi, *m.*, 451.
Kuruḍaṉ Periyâṉ, *m.*, 496.
Kuruḍaṉ Śaṅgaṉ, *m.*, 479.
Kuṟukkai, *s.a.* Korukkai, (21), (23).
Kuṟukkai, *vi.*, (26), 325, 333, 337, 449, 451, 491, 492.
Kuṟukkai-kûṟṟam, *di.*, (27).
Kuṟukkai-nâḍu, *di.*, (23), 325, 337.
Kurukkalaṉ...., *m.*, 457.
Kurukkalaṉ Paṭṭaṉ, *m.*, 456.
Kurukoṭṭi, *vi.*, 531.
kurumaḍal, *a small receptacle for ashes*, 10, 145, 423.
Kuṟumba...., *vi*, (22), 321.
Kuṟumbapuṟattûr, *vi.*, (25), 324.
Kurumbil, *s.a.* Kurumbur, (25).
Kurumbur, *vi.*, (25).
Kuṟumbûr-nâḍu, *di.*, (25), 324, 335.
kurumuttu, *variety of pearl*, (17n), 35, 73, 81, 432, 433.
Kurundaṉ Âli, *m.*, 484.
Kurundaṉ Kâri, *m.*, 493.
Kurundaṉ Maruḍaṉ, *m.*, 457.
Kurundaṉ Muṉaippagai, *m.*, 450.
Kurundaṉ Paṭṭaṉ, *m.*, 457, 485.
Kurundaṉ Pichchaṉ, *m.*, 492.
Kurundaṉ Śâttaṉ, *m.*, 493.
Kurundaṉ Śatti, *m.*, 485.
Kurundaṉ Tâṉṟi, *m.*, 449.
Kurundaṉ Têvaṉ, *m.*, 485.
Kurundaṉ Vêmbaṉ, *m.*, 449.
kuṟuṇi, *s.a.* marakkâl, (17), (18), 48, 49, 50, 51, 52, 59, 60, 61, 62, 63, 67, 68, 74, 76, 77, 93, 95, 123, 124, 129, 130, 131, 133, 134, 148, 149, 256, 257, 258, 259, 320, 404, 405, 427, 428.
Kûṟûr, *vi.*, (22), 321.
Kûrûr, *vi.*, (22), 334.
kuruttu, *young leaves* (*of plantain*), 130.
Kuṟuvâṇiyakkuḍi, *vi.*, (24), 60, 160.
kuṟuvindam, *inferior ruby*, 433, 434, 435.
Kuśavûr, *vi.*, (29), 425, 427.
kuṭhâra, *a goad*, (36n).
Kûttâḍi, *f.*, 281, 293.
Kuttâlam, *vi.*, (22), 110.
Kûttaṉ Âdittaṉ, *m.*, 298.
Kuṭṭaṉ Aiyâṟaṉ, *m.*, 453.
Kûttaṉ Amarabhujaṅgaṉ, *m.*, 257.
Kûttaṉ Bahu....viḍaṅgaṉ, *m.*, 298.
Kûttaṉ Kaliśûraṉ, *m.*, 497.
Kûttaṉ Kaṇavaḍi, *m.*, 303.
Kûttaṉ Kuṉṟaṉ, *m.*, 497.
Kûttaṉ Maralaichchilambu, *m.*, 257.
Kûttaṉ Pâmbaṉ, *m.*, 497.
Kûttaṉ Śûṟṟi, *m.*, 497.

Kûttan Têvan, *m.*, 484.
Kûttan Tillaikkûttan, *m.*, 258.
Kûttan Veṇkâḍan, *m.*, 258.
Kuṭṭattâri Kaṇṇi, *m.*, 482.
Kuṭṭimaṅgalam, *vi.*, (25n), 452.
Kuvaḷâlapura *or* Kôṟâḷapura, *s.a.* Kôlâr, 380, 387.
Kuvêra, *s.a.* Kubêra, 95n.

L.

Lakshmî, *goddess*, 60n, 92n, 94, 108, 221, 235, 354, 403, 501, 510, 529, 530.
Lakshmî-Gaṇapati, *form of* Gaṇapati, (35).
Lakshmyâlaya, *s.a.* Tiruvârûr, 154.
Lalgudi, *vi.*, (26n).
Laḷita, *Pallava title*, 341.
Lalitâṅkura (Laḷidâṅguran), *biruda of* Mahêndravarman I., 341.
languages :—
Kanarese, (3n), (6), (15n), (16n), 18n, 118.
Mahrâṭhi, (13n), 408n.
Malaiyâḷam, (16), 95n, 338.
Prâkṛit, 52n, 343n, 358n, 502, 506.
Sanskṛit, (14), (16), (18), 1, 118, 139, 153, 231, 283n, 287n, 299, 342, 345, 346, 362, 376, 501, 502, 503, 506, 513, 517.
Tamil, (1), (3), (4), (5), (6), (8), (15), (16), (17n), (18), (19), (20), (39), 1, 95n, 118, 139, 152, 153, 230, 236, 252, 259n, 283n, 287n, 299, 301n, 305n, 340, 342, 346, 362, 376, 377, 378, 381, 425, 501, 507, 513, 514, 517, 518, 519.
Telugu, (3n), (16n), 519.
Laṅkâ, *s.a.* Ceylon, 343, 356, 379, 387.
laśuni, *flaw in ruby*, (17n), 81, 434n.
Leyden plates, (6), (10), (11), (12), (18), (22n), (23n), (24n), (25n), 8n, 68, 90, 92n, 97, 98n, 106, 109n, 110, 124n, 139, 153, 222, 230, 231, 235n, 259n, 260n, 279n, 333 add., 352n, 360n, 374, 377, 378, 379, 390n, 391n, 437, 459n, 530n, 531n.
liṅga, *symbol of* Śiva, (31), (39), 134, 174, 177, 253, 302n, 342, 499.
Liṅga-purâṇa, (31).
Liṅgapurâṇadêva, *s.a.* Liṅgôdbhava, (31), 177.
Liṅgôdbhava, *form of* Śiva, (31).
Little Conjeeveram (Kâñchî), *vi.*, 309, 340n.
Lôhitagiri, *hill*, 372.
Lôkamahâdêvî (Olôgamahâdêviyâr), *queen of* Râjarâja I., (7), (30), (39), (40), 90, 93, 142, 144, 148, 152, 158, 159, 278n, 496, 497.
Lôkamahâdêvi-chaturvêdimaṅgalam, *sur. of* Maṇimaṅgalam, (28).
Lôkamahâdêvi-Îśvara, *s.a.* Uttarakailâsa, (7), 278, 283, 290, 295.
Lôkamârâyan, *ch.*, 459, 487.
Lunar race, (5n).

M.

mâ, *gold and silver weight=one-tenth of a mañjâḍi*, 36n, 65n, 339, 399n, 410n, 427, 428, 433, 434, 435, 436.
mâ, *land measure*, 427, 428.
machchunan, *a brother-in-law*, 492.
Maḍaippaḷḷi-teru, *street outside Tañjâvûr*, (12), 436, 446, 447, 457.
maḍal, *a vessel for sacred ashes*, 18, 415, 422.
Mâdamâliṅgam, *vi.*, 109.
Mâdânamaṅgalam, *vi.*, (22).
Madanamañjari-chaturvêdimaṅgalam, *sur. of* Neḍumaṇal, (22), 93, 320, 333, 495.
Madanavalli, *f.*, 287.
Madanî, *nymph*, 355n.
mâdappaḍi, *tax*, 115.
Mâdêvaḍigaḷ, *Chôḷa princess*, (7n).
Mâdêvaḍigaḷ, *f.*, 280, 285.
Mâdêvan Madiyân, *m.*, 477.
Mâdêvan (Mahâdêva) Tiruñânaśambandan, *m.*, 257.
Mâdêvan Śivalôkasundaran, *m.*, 301.
Mâdêvan Tirunâvukkaraiyan, *m.*, 258.
Mâdêvar (Mahâdêva), *s.a.* Śiva, 62, 64.
Mâdêvi, *f.*, 282, 283, 284, 295.
Mâdêvipperudaṭṭân, *m.*, 514.
Mâdhava, *W. Gaṅga k.*, 380, 387.
Mâdhava II., *do.*, 380n.
Mâdhava-Chaturvêdin, *m.*, 534.
Mâdhavaśarman, *m.*, 373.
Mâdhava-Trivêdin, *m.*, 533.
mâdhavî, *tree*, 371.
Madhurâ *or* Madirai, *s.a.* Madura, 379, 380, 387.
Madhurântaka, *sur. of* Râjêndra-Chôḷa I, 139n.
Madhurântaka, *sur. of* Uttama-Chôḷa, (2), (20n).
Madhurântakan Gaṇḍarâdittanâr, *m.*, (20n).
Madhurântakî, *queen of* Kulôttuṅga I., 230, 232.
Madhyadêśa, *co.*, (19n), 109.
Madhyârjuna, *s.a.* Tiruviḍaimarudûr, 389n.
madhyastha, *an arbitrator*, 519.
maḍigai *or* maḷigai, *a grocery shop*, 413.
Madiraikoṇḍa Parakêsarivarman, *sur. of* Parântaka I., 362, 365, 374, 375, 376, 379, 389.
Madiraiyum-Îramum-koṇḍa Parakêsarivarman, do., 379.
Madiśûdan Manran, *m.*, 487.
Madiśûdan Mullûran, *m.*, 488.
Madiśûdan Śôlai, *m.*, 488.
Madras, 231, 290n.
Madras Museum, 501.
Madras Presidency, (21).
mâḍu, *cattle*, 250n, 486, 491.
Mâdulavêḷûr, *vi.*, (24), 337.
Madura, *vi.*, (8), (30), (32), 110.
Madura-maṇḍalam, *di.*, 108.
Madurântaka (Madhurântaka), *Chôḷa k.*, 260.
Madurântaka-Mûvêndavêlân, *sur. of* Vêḷân Uttama-Śôran, (10).
Madurântakan Parântakan, *ch.*, 411.
Maduravâśagi, *f.*, 279.
Mâgâlan (Kâḷan), *s.a.* Mahâkâla, 63n.
Mâgâṇikuḍi, *vi.*, (24), 63, 401.
Mâgaṇûr-nâḍu, *di.*, (28).
Magaśirai, *vi.*, 532.
Mahâbhârata, *epic*, (36), 502n, 534.
Mahâdêva, *s.a.* Śiva, (39), (41), 60, 61, 134. 137. 374, 392, 393, 507, 512, 519, 534.
Mahâdêvi-Îśvara, *te.*, 285, 293, 297.

Mahâ-Gaṇapati, *form of* Gaṇapati, (35).
Mahâkâla, *god*, 63n.
mahâ-kôshṭhâgârin, *the great treasurer*, 361.
mahâmaṇḍalêśvara, 118.
Mahâmêru-Viṭaṅkaṉ, *god*, (13n), 93, 95, 96, 404, 405.
mahârâja, 345, 358.
Mahâsêna, *or* Svâmi-Mahâsêna, *s.a.* Subrahmaṇya, (37), (38), 355.
Mahâvaṁsa, *Singhalese Chronicle*, (5), (10), 343, 378.
Mahâvishṇu, image of, (38), 217, 218.
Mahêndra, *s.a.* Indra, 356, 370, 511.
Mahêndra, Mahêndragiri *or* Mahêndraparvata, *hill*, (4).
Mahêndra or Mahêndravarman I., *Pallava k.*, 252n, 341n, 343, 344, 356, 370, 504, 506, 511, 519.
Mahêndrakôṭṭûr, *vi.*, (23), 325.
Mahêndramaṅgalam, *s.a.* Mahéndrappalli, (25).
Mahêndramaṅgalam, *vi.*, (24), 326, 338.
Mahêndrapôtarâja (Mayêndirappôttareśaru), *s.a.* Mahêndravarman I., 340, 341.
Mahéndrappalli, *vi.*, (25).
Mahêndravarman I., *Pallava k.*, 341.
Mahêndravarman II., *do.*, 344, 357, 370, 504. 506.
Mahêndravarman III., *do.*, 506.
Mahêndravikramavarman, *s.a.* Mahêndravarman I., 505n.
Mahêśvara, *s.a.* Śiva, 371, 373.
Mahêśvara-Chaturvêdi-Bhaṭṭa, *m.*, 534.
Mâhêśvara, 112, 375, 507, 512.
Mahinda IV, *Singhalese k.*, (5).
Mahinda V., *do.*, (5).
Mahîpâla, *k.*, 109.
Mahisha, *demon*, (41n).
Mahrâṭha, *co.*, (13n).
makarakuṇḍala, *ear-ornament*, 220n.
Makara-saṁkrânti, day of, (38n).
makuṭa, *a crown*, (33), 12, 19, 89, 90.
Mâl, *s.a.* Vishṇu, 149n.
Malabar, *co.*, (4), (40n), 2n, 118 add., 241n.
Malâḍamaṉṉar, *sur. of* Meypporu-Nâyaṉâr, 167.
Malâḍu, *s.a.* Malai-nâḍu, (27), 167, 229n.
mâlai, *(garland) ornament*, 40, 82, 90.
Malai-nâḍu, *the hill country*, (2), (3), (4), (21), (29), 2, 10, 11, 14, 167n, 236, 242, 415, 416, 419, 424, 425, 427.
Malaiyamâṉ, *f.*, 294.
Malaiyamânâḍu, *s.a.* Malai-nâḍu, 167.
Malaiyâṉ-paḍaivîḍu, *vi.*, (27), 493.
Malaiyûr, *vi.*, 109.
Malakôṭṭa, *co.*, 2n.
Mâlambi, *vi.*, (3).
Malapas, *hill chiefs*, 381n.
Malari, *vi.*, (26), 327.
Mâlari-Kêśavaṉ, *sur. of* Aravaṇai, 149.
Mâlava, *co.*, 343, 356.
Malaya, *co.*, 2n, 343, 356.
Malayâlam, *s.a.* Malabar, 2n.
Mâliṉûr, *vi.*, (21), 322.
Mallam, *vi.*, (37).
Mallaṉ Iraṭṭaiyaṉ, *m.*, 297.
Mallappa-Nâyakkar, *ch.*, 247, 248.
Mallikuṇḍi, *vi.*, (24), 337
Mallinâtha, *commentator*, 354n.
Mallîśvara, *te.*, 287, 289, 293.
Mallôhaḷḷi, *vi.*, 380n.
Mâmallapuram (Mahâbalipuram), *s.a.* Mávalivaram, (28), 118n, 305, 341n.
māmaṉ *or* mâmaṉâr, *a father-in-law*, 486.
Mâmaṇḍûr, *vi.*, 250n, 259n.
Mâmbâkkam, *vi.*, 514.
mâṉ, *an antelope*, 144.
Mâṉâbaraṇi, *f.*, 282.
Manaichchêri, *vi.*, 507, 513.
Manakkal, *vi.*, (23).
Maṇakkâl-Nambi, *Vaishṇava teacher*, 519.
Mâṉakkavâram, *Nicobar islands*, 109.
Maṇali, *s.a.* Manalpadi, (27).
Manalpadi, *vi.*, (27).
Maṇalûr, *vi.*, 230.
Maṇalûr-nâḍu, *di.*, 235.
Maṉanilai Perumâṉ, *m.*, 453.
Maṉanilai Poduvaṉ, *m.*, 453.
Maṉanilai Poṉṉaṉ, *m.*, 483.
Maṇañjêri *or* Tirumaṇañjêri, *vi.*, 261.
Maṉaṟkâl, *vi.*, 519, 5 3.
Maṉaṟkâlappaḷḷi, *s.a.* Manakkal, (23), (41), 52.
Maṉaṟpâkkam (Maṇatpâkkam), *s.a.* Mêlamaṇappâkkam, 345, 359, 360.
Mâṇavamma, *Singhalese prince*, 343, 344.
mâna-vaṭṭil, *a measuring cup*, 10.
Maṇayiṟ-kôṭṭam, *di.*, (28).
maṇḍai, *a bowl*, 9, 17, 20, 416, 420, 423.
Maṇḍai, *f.*, 297.
Maṇḍai Aiyâraṉ, *m.*, 455.
Maṇḍai Paṭṭaṉ, *m.*, 490.
Maṇḍaiya-Chaturvêdin, *m.*, 533.
Maṇḍaiya-Chaturvêdi-Sômayâjin, *m.*, 532, 534.
Mandâkinî, *s.a.* Ganges, 514.
Mandasor, *vi.*, 519n.
Mandiram, *vi.*, 519, 533.
Mândôṭṭam, *vi.*, (24), 62.
Mangal, *vi.*, (21).
Maṅgalam, *s.a.* Mangal, (21).
Maṅgalam, *vi.*, (26), 320, 496, 497.
Maṅgala-nâḍu, *di.*, (21), 320, 497.
Maṅgalanallûr, *vi.*, (26), 448, 455, 486, 488.
Maṅgalavaṉ Mâṇi, *m.*, 300.
Maṅgalavâyil, *vi.*, (27), 483, 494.
Mâṅgalûr, *vi.*, 502, 503.
mâṅgây, *mango-shaped beads (part of a jewel)*, 434.
Mâṅguḍi, *vi.*, (24n), (25), 301 and add., 456.
mâṇi, *s.a.* brahmachârin, 320.
Mâṇikkam, *f.*, 283.
mâṇikkam, *ruby*, (17).
Mâṇikkaṉ Aṇṇâmalai, *m.*, 452.
Mâṇikkaṉ Mâṟaṉ, *m.*, 452.
Maṇikkuṭṭa-Chaturvêdin, *m.*, 532.
Mâṇi Kûttaṉ, *m.*, 454.
Maṇimaṅgalam, *vi.*, (28), 232, 303, 363n, 370.
Manimêgalai, *Tamil poem*, (38).
Maṇiśarman, *m.*, 373.
Mâṇi Vîraśôraṉ, *m.*, 454.
Maṇiṟûr, *vi.*, 533.

mañjâḍi, *gold and silver weight*, 8, 9, 10, 12, 13, 14, 18, 19, 20, 35, 36, 37, 38, 39, 40, 41, 42, 51, 60, 65, 66, 67, 68, 73, 81, 82, 83, 84, 87, 88, 89, 90, 92, 131, 132, 145, 159, 160, 161, 165, 166, 169, 172, 173, 174, 177, 187, 188, 189, 190, 193, 197, 198, 213, 214, 215, 216, 217, 220, 224, 227, 242, 243, 244, 245, 246, 338, 339, 399, 400, 401, 410, 411, 412, 413, 415, 420, 423, 426, 427, 432, 433, 434, 435, 436.
Mannaḍiyâr, *door-keepers of Piḍâri temples*, (41n).
Mannai, *vi.*, 250n.
Mannaikkaḍagam(Mannaikkaḍakkam), *vi.*, 92, 94, 108, 221, 403.
Mannaikuḍi, *vi.*, 364, 372.
Mannai Nâraṇan, *m.*, 457.
Mannai Paṭṭan, *m.*, 457.
Mannai Vêmban, *m.*, 457.
Mannêru, *ri.*, (4n).
Manni Araṅgan, *m.*, 492.
Manni Kunran, *m.*, 492.
Manni-nâḍu, *di.*, (23), 125, 324, 336, 457, 484.
Manninagaram, *vi.*, 297.
Manôdhîra, *m.*, 507, 512.
Manônmaṇi, *s.a.* Pârvatî, 256n.
Manôtma-Śivan, *sur. of* Paṭṭâlagan Ambalattâḍi, 256.
manpâḍu, *causeway* (?), 392.
Manram (Manru), *s.a.* Kanakasabhâ, 295n.
Manram, *s.a.* Chidambaram, 260.
Manramuḍaiyâḷ, *f.*, 295.
Manruḷâḍi, *s.a.* Śiva (Naṭêśa), 295n.
manrupâḍu, *tax*, 512.
Manṭaśarman, *m.*, 373.
Mantramûrti, *m.*, 119.
Manu, *mythical Chôḷa k.*, 154, 235, 252n.
Manu, *sage*, (36), 511.
Manukulachûḷâmaṇi–chaturvêdimaṅgalam, *sur. of* Irumbudal, (24), 74, 95, 229, 327, 405n.
Mâppappâḷam, *vi.*, 109.
Mâppiśumbu-kôṭṭiyâram, *di.*, (29), 425, 427, 428.
Maraikkâḍan Nambi-Ârûran, *m.*, 258.
Maraikkâḍu, *f.*, 279, 294.
Maraikkâḍu *or* Tirumaraikkâḍu, *s.a.* Vêdâraṇyam, 253, 258n, 260, 261, 282, 283, 285, 290.
Maraikkâṭṭu-Kaṇavadi, *m.*, 298.
Maraiyaman Nakkan, *m.*, 489.
Maraiyûr, *vi.*, (26), 455, 457, 493.
marakkâl, *grain measure*, 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 76, 93, 95, 109, 124, 131, 134, 148, 149, 256, 278, 307, 404, 405, 426, 427, 428.
Maralai *or* Tirumaralai, *s. a.* Tiruvilimalalai, (26).
Maralaichchilambu, *f.*, (20), 280, 284, 295, 296.
Mârambâvai, *queen of the Pallava-tilaka king* Nandivarman, 513 n.
Mara-nâḍu, *di.*, (24), 60, 401.
Mâranêri, *s.a.* Márnéri, (26), 496.
Mârañjaḍaiyan, *sur. of* Varaguṇa-Mahârâja, 381n.
Mâran Kâḍan, *m.*, 495.
Mâran [Kaṭṭi], *m.*, 455.
Mâran Kuṭṭattâri, *m.*, 489.
Mâran Ku...., *m.*, 455.
Mâran Pandal, *m.*, 484.
Mâran Ponnan, *m.*, 493.
Mâran Puvanimâṇikkam, *m.*, 452.
Mâran Śeruviḍai, *m.*, 484.
Mâran Vaḍugan, *m.*, 455.
Marapâḍi *or* Tirumarapâḍi (Tirumalavâḍi), *vi.*, 261.
Marapâḍi Karrali, *m.*, 486.
Marapâḍi Kumaran, *m.*, 481.
Marapâḍi Maravan, *m.*, 453.
Marapâḍi Paṭṭan, *m.*, 450.
Marapâḍi Pichchan, *m.*, 479.
Marapâḍi Pûvaḍi, *m.*, 453.
Marapâḍi Śêramân, *m.*, 454.
Marapâḍi Śikiṭṭan, *m.*, 457.
Marapâḍi Śôran, *m.*, 453.
Marapâḍi Śûrri, *m.*, 482.
Marapâḍi Vâñjiyappêraiyan, *m.*, 453.
Marapâḍi . . . kanri, *m.*, 450.
Mara-Perumâḷ, *m.*, 375.
Mârapiḍugudêvi-chaturvêdimaṅgalam, *vi.*, (24), 325, 337, 341n.
Mârasiṁha, *W. Gaṅga k.*, 380, 381, 388.
maratagam, *s. a.* pachchai, (17).
Marava, *caste*, (36).
maravaḍai *or* maraviḍai, *dues on trees*, 117n, 119, 247.
Maravan Kaliyan, *m.*, 488.
Maravan Karukkilai, *m.*, 488.
Mâravarman Kulaśêkhara I., *Pâṇḍya k.*, 253.
Mâravarman Sundara-Pâṇḍya I., *do.*, 110n.
Mâravijayôttuṅgavarman, *Kaṭâha* ., 106.
Mârâyan Marapâḍi, *m.*, 494.
Mârâyan Râjarâjan, *ch.*, 459, 478, 479.
Mârgasahâyêśvara, *te.*, 304.
Mâri, *f.*, 285.
Marîchi, *sage*, 376, 377, 386.
Márnéri, *vi.*, (26).
Marralûr, *vi.*, 533.
mârru (mâri), *fineness of gold*, 340n.
maru, *an axe*, (39), 224.
Marudamâṇikkam, *f.*, 284.
Marudan Nakkan, *m.*, 456.
Marudattûr, *vi.*, (22), 411.
Marudavûr, *vi.*, (25), 335.
marudu (marudam), *the arjuna-tree*, 389.
Marudûr, *vi.*, (24), 337.
Marugal, *s. a.* Tirumarugal, (22), 322, 334.
Marugal-nâḍu, *di.*, (22), (25), 334, 335.
Maruttuvakkuḍi, *vi.*, (23), 53.
maruttuvappêru, *land enjoyed by a physician*, 48, 373n.
maruvu, *plant*, 117.
Maruvûr, *vi.*, (27), 119.
Maruvûr Araiyan, *m.*, 447.
Mâśâr, *vi.*, (29), 428.
Mâśuṇi-dêśam, *di.*, 108.
Mâtirupûdi(Mâtṛibhûti)-Shaḍaṅgavit-Sômayâjin, *m.*, 531.
mâtrâ, *an ear-ring*, 398n.
mâtrâchyutaka, *verse*, 371.
maṭṭadârai, *variety of diamond*, (16)n, 81, 82.
maṭṭadârai-śappaḍi, *do.*, (16n), 81, 82.
maṭṭadârai-śavakkam, *do.*, 17n, 81.
mattagattagaḍu, *ornament*, 411.
Maṭṭai, *vi.*, 281.
maṭṭappû, *small flowers* (*part of a jewel*), 189, 215.

Maurya, *dy.*, 342, 502.
mâvaḍai *or* mâviḍai, *dues on animals*, 117, 119.
Mâvali *or* Mahâbali, *mythical k.*, 381.
Mávalivaram, *vi.*, (28).
Mâvâchâra, *biruda of* Narasiṁhavarman II., 364.
Mâyâṉ Araṭṭaṉ, *m.*, 483.
Mâyâṉ Śûṟṟi, *m.*, 447, 450.
Mâyâṉ Ûraṉ, *m.*, 447.
Mâyavaram, *vi.*, 110.
Mayilai Śaḍaiyaṉ, *m.*, 494.
Mayilârppil, *s.a.* Mylapore, (28).
Mâyiruḍiṅgam, *island*, 109.
Mayûraśarman, *Kadamba k.*, (37).
Mêdhâvin, *family*, 374.
Mêdinimîsara (Mêdinîśvara), *title*, 118.
Mêl-Aḍaiyâṟu-nâḍu, *di.*, 365, 382, 389.
Mêlamaṇappâkam, *vi.*, 345.
Melattur, *vi.*, (25).
Mêlpâḍi, *vi.*, (3), (28), 139n, 222n, 228n, 249n, 250n, 436n.
Mêlûr-nâḍu, *di.*, (27).
mêlvâram, 512n.
Mênakâ, *consort of* Himavat, (30n).
Mênakâ, *nymph*, 355.
Mênmalai-Taṇiyalnâḍu, *di.*, (28).
Mêṟkuḍaiyâṉ Nambaṉ, *m.*, 493.
Mêṟkuḍi, *vi.*, (26), 490.
Mêṟpâḍi, *s.a.* Mêlpâḍi, (28).
Mêṟṟâmaṇamaṅgalam, *vi.*, 533.
Mêru, *mo.*, (20), 234, 235, 371, 377.
Mêru-Viḍaṅgaṉ, *sur. of* Naṭêśa, (20).
Mêvilimbaṅgam, *vi.*, 109.
Meypporu-Nâyaṉâr, *Śaiva saint*, (40), 167.
Mîḍûr, *vi.*, 460, 482, 493.
Mîḍuvêlî, *vi.*, (25), 65, 66.
Mîkôṭṭa-nâḍu, *di.*, 229.
Milâḍu, *s.a.* Malâḍu, (40), 167.
Milâḍuḍaiyâr, *sur. of* Meypporu-Nâyaṉâr, (40n), 167, 168.
Mîmalai, *di.*, (24), 338.
Mîmâṁsâ, *system of philosophy*, 514n.
Mî°-Mîy°- *or* Mêl-Śeṅgiḷi-nâḍu, *di.*, (26), 301, 447, 448, 450, 452, 485, 489, 493, 496.
Mînâkshî, *consort of* Sundarêśvara, (30).
Mîṉava, *s.a.* Pâṇḍya, 391.
Mîṉavaṉmâdêvî, *f.*, 287.
Mîṉavaṉ-mahâdêvî, *sur. of* Vêmbaṉ Śîruḍaiyâr, (7n).
Mî-Palâṟu, *di.*, (24), (41), 60, 61n, 229n.
Miṟai *or* Miṟaiyil, *vi.*, 283, 296, 297, 487.
Miṟai-kûṟṟam *or* Miṟai-nâḍu, *di.*, (23), 124, 324, 336, 451, 453, 456, 459, 482, 487, 491, 492.
Miṟalai-kûṟṟam, *di.*, 117.
Miṟalai-nâḍu *or* Vaḍagarai Miṟalai-nâḍu, *di.*, (23), 324, 336, 519, 534.
Mirâṅgalûr, *vi.*, 533.
miruttu, *flaw in diamond*, (17n).
Mîyachchûr, *vi.*, 285n.
Mîyâṟu-nâḍu, *di.*, (28).
mîygâṭchi, *tax*, 426, 427.
Mîypoṟi-nâḍu *or* Mîyvaṟi-nâḍu, *di.*, (26), 449, 450, 451, 455, 456, 484, 490.
Môḍaṉ Tîraṉ, *m.*, 487.
Môḍi, *f.*, 288.
môdiram, *ring*, 20, 89, 434, 435.
Môdiram (*ring, part of a trumpet*), 11.
Môgiliyaṉ Śômaṉ Parânderumâṉ, *m.*, 301.
Môhinî, *female form of* Vishṇu, (40n).
months, lunar :—
  Âshâḍha, 309, 499n.
  Kârttika, (36n), (38).
  Mârgaśira, (36n).
months, solar :—
  Âṉi, 499.
  Âvaṇi, (1n).
  Kârttigai, 129, 131.
  Śittirai, 118.
  Vaigâśi, 247, 306, 307.
moṭṭu, *a knob* (*part of a jewel*), 12, 13, 189.
Mṛichchhakaṭikâ, *drama*, (36).
mudal, *funds*, 250.
mudal, *land or estate*, 60, 427.
Muḍapaṟu, *or* Muḍipaṟu, *vi.*, 519, 532.
Muḍattâmakkaṇṇiyâr, *poet*, 378.
Muḍavaṉ Śiṟṟêmaṉ, *m.*, 491.
Mûdêvî, *the goddess Jyêshṭhâ*, 60n.
Mudgala-purâṇa, (35n).
muḍi, *a crown*, 11, 40.
Muḍichchôṟa-nâḍu *or* Muḍichchô-ṇâḍu, *di.*, (25), 74, 229, 327, 450, 452.
Muḍikoṇḍaśôṟaṉ, *part of the Chôḷa palace at* Gaṅgaikoṇḍaśôṟapuram, 109.
Muḍivaṟaṅguśôṟapuram, *sur. of* Karuvûr, 288n.
Mudubagavartaḷi, *te.*, 282, 286, 291, 294, 295.
Muḍumbe, *vi.*, 519, 533.
Mugai-nâḍu, *di.*, (28).
Mugatti Eṟuvaṉ, *m.*, 487.
Muhammadan, 428.
Mukkôkkiṟânaḍi, *queen of* Vikrama-Chôḷa, 309, 311.
mûkku-vaṭṭagai, *a basket with a spout*, 421.
mûkkutti, *nose-ornament*, 340.
Mukunda, *s.a.* Vishṇu, 530.
Mûlabhṛitya *or* Âdidâsa, *sur. of* Chaṇḍêśvara, 73n.
mulaka, *plant*, (35n).
Mûlaṉ Aṇukkuḍi, *m.*, 452.
Mûlaparivâra-Viṭṭêṟu, *regiment*, (9), 460, 485, 486.
mûlaratnabhaṇḍârattâr, *treasurers of chief jewels*, 36.
Mûlasthâna, *te.*, 502.
Muḷḷi-nâḍu, *di.*, (28).
Muḷḷûrnakkaṉtaḷi, *te.*, 280, 290, 294.
Muḷḷûr Vêmbaṉ, *m.*, 495.
Mummaḍi, Mummaḍi-Chôḷa (Mummaḍiśôṟa) *or* Mummuḍi-Chôḷa (Mummuḍiśôṟa), *sur. of* Râjarâja I., (1), (3), (5n), (7), (9), 139n, 222n, 260, 297n, 299n, 300n, 302n.
Mummaḍi *or* Mummuḍiśôṟa-Pôśan, *sur. of* Îrâyiravaṉ Pallavayaṉ, (7), (10), 98, 222, 223, 459, 482, 490.
Mummaḍi-Bhîma, *sur. of* Vimalâditya, (3n), (4).
Mummaḍiśôṟa *or* °chôḷa Brahmamârâyaṉ, *sur. of* Krishṇaṉ Râmaṉ, (7), (10), 139, 142, 165.
Mummaḍiśôṟa-chaturvêdimaṅgalam, *sur. of* Taṇḍaṭṭôṭṭam, (26), 323, 335.
Mummaḍiśôṟa-Kaḍigaimârâyaṉ, *sur. of* Kumaraṉ Jayamâṉaṉ, 300.
Mummaḍiśôṟa(°chôḷa)-maṇḍalam *or* Mummaḍiśôṟa-vaḷanâḍu, *sur. of* Îram, (5n), (21), (29), 424, 425, 427, 428.

Mummaḍiśôṛamaṅgalam, *sur. of* Êr, (23), 336.
Mummaḍiśôṛanallûr, *sur. of* Vinnanêri, (26), 450, 453, 477, 495.
Mummaḍiśôṛa-Nirttamârâyan, *sur. of* Araiyan Sundaraśôṛan, 297.
Mummaḍiśôṛa-Nirttappêraraiyan, *sur. of* Kumaran Vaḍavâyil, 297.
Mummaḍiśôṛan-madiḷ, *wall of the Tanjore temple*, 115.
Mummaḍiśôṛapperunderu, *street inside Tañjâvûr*, 151.
Mummaḍiśôṛa-terinda-Ânaippâgar, *regiment*, (9), 299.
Mummaḍiśôṛa-terinda-Parikkârar, *do.*, 300.
Mummaḍiśôṛa-terinda-parivârattâr, *do.*, (9), 460, 484.
Mummaḍiśôṛa-Toṅgarpêraiyan, *sur. of* Uḍaiyân Tiruviśalûr, 302.
Mummaḍiśôṛa-Vâdyamârâyan, *sur. of* Pôgan Pôriyilan, 298.
Mummudisolamangalam, *vi.*, (26).
Munaiyan Araiyan, *m.*, 492.
Munaiyan Ârûr, *m.*, 452.
Muṇḍadâri-Aṇukkan, *m.*, 298.
Mungilkudi, *vi.*, (22).
Mûṅgirkuḍi, *s.a.* Mungilkudi, (22).
Muñji, *f.*, 291.
Muñjikuḍi, *vi.*, (22).
Muraiyûr-nâḍu, *di.*, (22), 323.
muram, *linear measure*, (33), (38), 10, 136, 137, 138, 141, 144, 145, 158, 165, 168, 171, 172, 173, 176, 177, 187, 193, 196, 197, 199, 202, 212, 213, 218, 220, 223, 224, 226, 398, 401, 407.
murivu, *flaw in diamond*, (16n), 81.
Mûrkkan Aiyyâran, *m.*, 457.
Mûrtavikramâbharaṇa, *title of Chôḷa kings*, (9).
Mûrtavikramâbharaṇa-terinda-Valaṅgai-Vêḷaikkârar, *regiment*, (9), 300.
Mûrtti-amman-maṇḍapa, 248.
Murugan (Kumâra), *s.a.* Subrahmaṇya, (38).
Muruganallûr, *vi.*, (22), 123.
Muruṅgai, *f.*, 293.
Muśalagan, image of, 137, 171, 202, 212.
Muśalagan *or* Muyalagan, *s.a.* Apasmâra, (34), (39), 137n.
Musalmân, 308n.
muṭṭai, *a spoon*, 423.
Mûttâḷ, *f.*, 296.
Muttamir-uriyôn, *s.a.* Agastya, 236n.
Muttanâdan, *m.*, 167.
Muttari-Tirumâliruñjôlai, *m.*, 494.
Mûttatâri Kuppai, *m.*, 448.
muttin-śiḍukku, *ornament*, 434n.
muttirai-śaṅgu, *conch*, 299.
muttu, *pearl*, (17).
muttu-mâttirai, *pearl ornament*, 398.
Mûvaraiyan Śâttan, *m.*, 494.
Mûvargaṇḍi, *f.*, 287.
Mûvar-pâḍal, *s.a.* Dêvâram, 152.
Muyaṅgi *or* Muśaṅgi, *s.a.* Uchchaṅgidurga, 94, 95n, 108, 221.
Mylapore, *vi.*, (28).
Mysore State, (3), (5).

N.

Nâbhâga, *mythical k.*, 371.
Naḍâr, *vi.*, (25).
nâḍâṭchi, *tar*, 512.
nâḍu, *a district or division*, 48, 49, 50, 51, 52, 59, 60, 61, 62, 63, 64, 65, 66, 112, 229, 320, 321, 322, 323, 324, 325, 326, 327, 333, 334, 335, 336, 337, 389.
Naḍuviltaḷi, *te.*, 279.
Naḍuviltaḷichchêri, *quarter of Nâgapaṭṭanam*, 292.
naḍuvirukkai *or* naḍuvirukkum (madhyastha), *an arbitrator*, (11), 459, 482, 485, 492.
nâga, *a serpent*, (37n).
Nâga, *race*, 377, 502, 503n.
nâga, *tree*, 371.
Nâgadanta, *prince*, 381, 387.
Nâgai, *s.a.* Negapatam, 260.
Nâgakumâra-Chaturvêdi-Bhaṭṭa-Sômayâjin, *m.*, 531.
Nâgaḷâpuram, *vi.*, 118.
Nâgan Araṅgan, *m.*, 453.
Nâgank . . . . , *vi.*, 49.
Nâgan Śaḍaiyan, *m.*, 495.
Nâgapaṭṭaṇam, Nâgapaṭṭinam *or* Nâgapaṭṭaṇam, *s.a.* Negapatam, 48n, 260, 279n, 288, 290, 292, 295, 377n.
nagara, *a town*, 51, 65.
Nagarakkârikurichchi, *vi.*, (25), 65, 66.
Nagarattâḷ, *f.*, 287.
Nâgaśarman, *m.*, 373.
Nâgavishṇu-Kramavid, *m.*, 532.
nâgu-kanru, *a heifer*, 489, 491.
Nahusha, *mythical k.*, 371.
Nakkadôṇa-Chaturvêdin, *m.*, 534.
Nakkam, *f.*, 280, 282, 294, 295.
nakkan *or* nakkinai (nagnâ), *a girl*, 278n.
Nakkan Amaran, *m.*, 484.
Nakkan Aṇukkuḍi, *m.*, 485.
Nakkan Araiyan, *m.*, 448, 449.
Nakkan Ariyân, *m.*, 452.
Nakkan Arumoṛi, *sur. of* Pṛithivîmahâdêvî, (7n).
Nakkan Ârûr, *m.*, 452, 454.
Nakkan Kâḍan, *m.*, 480, 490.
Nakkan Kaṇḍan, *m.*, 448.
Nakkan Kumaran, *m.*, 448.
Nakkan Manattân, *m.*, 484.
Nakkan Mâran, *m.*, 494.
Nakkan Munnûrruvan, *m.*, 449.
Nakkan Nakkan, *m.*, 448.
Nakkan Nârâyaṇan, *m.*, 457.
Nakkan Paṭṭan, *m.*, 448.
Nakkan Pâypuli, *m.*, 485.
Nakkan Perumân, *m.*, 301.
Nakkan Piraṇḍai, *m.*, 480.
Nakkan Pûdi, *m.*, 447, 490.
Nakkan Śâttan, *m.*, 448, 451.
Nakkan Śêndan, *m.*, 480.
Nakkan Śeṭṭi, *m.*, 480.
Nakkan (Nagna) Śîrâḷan, *m.*, 257.
Nakkan Śûran, *m.*, 449.
Nakkan Śûrri, *m.*, 452, 480, 484, 485.
Nakkan Têvan, *m.*, 452.
Nakkan Tûduvan, *m.*, 447.
Nakkan Uttaman, *m.*, 479.

Nakkapirâṉkuṟichchi, *vi.*, (24n), 494.
Nâkoṇḍa-Chaturvêdi-Sômayâjin, *m.*, 534.
nakshatras:—
  Hastâ, 309, 310.
  Pûrva-Phalgunî, 339.
  Uttara-Phalgunî, 310.
Nakula, *epic hero*, 371.
Naḷa, *mythical king of Nishadha*, 371 and add.
Nâlâyiraprabandham, *Vaishṇava scripture*, 252n, 260. 261, 298n, 344n, 379.
Nalgûr, *vi.*, 518, 531.
nâli-Gaṅgapâḍi-kal, *beryl*?, (17n), 198.
Naḷḷâṟaṉ Viḷḷâṉai, *m.*, 497.
Nallâṟṟûr-nâḍu, *di.*, (23), 325.
Nallaṟundûr, *vi.*, (25), 335.
Nallâvûr, *vi.*, (25), 335.
Nallûr, *f.*, 286, 296.
Nallûr, *vi.*, (25).
Nallûr, *vi.*, 229, 260, 301, 395, 398, 518n.
Nallûrchchêri, *vi.*, (22), (25).
Nallûr-nâḍu, *di.*, (25), 229, 301, 327, 395, 398, 446, 452, 453, 456, 478, 488.
Nallûr-Pudukkuḍi, *s.a.* Pudukkudi, (26), 323.
Nâlûr, *vi.*, (22), 322, 334.
Nâmaṇaikkôṇai *or* Nâmaṇaikkôṇam, *di.*, 108.
namanigai *or* yamanigai (yavanikâ), *a curtain*, 175n.
Namba *or* Nambaṉ, *ch.*, 507, 512.
Nambâṇḍi, *f.*, 288, 297.
Nambaṉkârai, *vi.*, (27), 448.
Nambaṉ Kûttâḍi, *ch.*, 460, 493.
Nambi-Âṇḍâr-Nambi, *Śaiva devotee and author*, (20).
Nambi Ârûraṉ *or* Ârûraṉ, *s.a.* Sundaramûrti, (39), 152, 158, 159, 160, 169, 252.
Nambi-Kâḍa-Nambi, *author*, (20).
Nambi-Kâḍa-Nambi, *m.*, (20).
Nambinaṅgai, *f.*, 293.
nambirâṭṭiyâr, *a queen*, 496.
Nambiyamai, *f.*, 293, 294.
Nambugamari, *f.*, 292.
Nambugari, *f.*, 286.
Nambûr, *vi.*, 519, 533.
Ñâṉaśivâchârya, *m.*, 154.
Ñâṉa-Śivaṉ, *sur. of* Ârûraṉ Tirunâvukkaraiyaṉ, 257.
Ñâṉa-Śivaṉ, *sur. of* Irâmaṉ Kaṇavadi (Gaṇapati), 258.
Ñâṉa-Śivaṉ, *sur. of* Kâpâlika-Vâli, 258.
Ñâṉa-Śivaṉ, *sur. of* Kûttaṉ Tillaikkûttaṉ, 258.
Ñâṉa-Śivaṉ, *sur. of* Mâdêvaṉ (Mahâdêva) Tiruñâ-naśambandaṉ, 257.
Ñâṉa-Śivaṉ, *sur. of* Maṟaikkâḍaṉ Nambi-Ârûraṉ, 258.
Ñâṉa-Śivaṉ, *sur. of* Sômaṉ (Sôma)-Sambandaṉ, 258.
Ñâṉa-Śivaṉ, *sur. of* Tiruveṇâval Śemborchôdi, 256.
Nandana, *the garden of Indra*, 356, 358.
Nandavanappaṟṟu, *quarter of Tañjâvûr*, 115, 116.
nandâ-, nondâ - *or* nundâ-viḷakku, *a perpetual lamp*, 132n.
Nandi, *Śiva's bull*, 246.
Nandi, *s.a.* Nandidurga, 381, 388.
Nandidurga, *hill*, 381.
Nandi-Erumâṉ, *f.*, 285.
Nandi-Îśvara *or* Nandîśvara, *te.*, 285, 295, 296.
Nandikkalambagam, *Tamil work*, 506n.
Nandikuṭṭi-Trivêdin, *m.*, 534.
Nandin, *m.*, 373.
Nandin, Nandipôtarâja, *or* Nandipôtavarman, *s.a.* Nandivarman Pallavamalla, 341n, 345, 358.
Nandipanmamaṅgalam, *sur. of* Uyyakkoṇḍâṉ Tirumalai, (23), 375.
Nandipôtarâja, *s.a.* Nandivarman, 341.
Nandippôttaraiyar, *Pallava k.*, 341n, 345.
Nandipura, *vi.*, 363, 372.
Nandiśarman, *m.*, 373.
Nandi Tûraṉ, *m.*, 497.
Nandivarman (the conqueror of Teḷḷâṟu), *Pallava k.*, 506.
Nandivarman, *do.*, 503.
Nandivarman *or* Nandippôttaraiyar, *Pallava-tilaka k.*, 506, 513n.
Nandivarman I, *Pallava k.*, 503, 506, 510.
Nandivarman II. *or* Nandivarman Pallavamalla, *do.*, (37), 341, 342, 343, 344, 345, 354n, 357, 358' 362, 363, 364, 371, 372, 375, 381, 382, 504, 505, 506, 511, 518, 529n, 530n.
Nandivarman III., *do.*, 505, 506, 507, 511, 512, 518, 528, 529n.
Naṅgai-Paravaiyâr *or* Paravaiyâr, *wife of* Sundaramûrti, (39), 152, 153n, 158 159, 160, 161, 280n.
naṅganai, *part of a jewel*, 145 add.
Naṅgâli, *f.*, 293.
Naṅgili *or* Naṅgali, *vi.*, 231, 235.
Nâṅgûr, *vi.*, (24), 326, 337.
Nâṅgûri, *f.*, 281.
Nâṅgûr-nâḍu, *di.*, (24), 326, 337.
Ñâṉi, *s.a.* Iśaiñâṉiyâr, 154.
Nâñji-nâḍu, *di.*, (28).
Nañjûri, *f.*, 281.
naṉmachchuṉaṉ (naṉmaittuṉaṉ), *a cousin*, 447, 457.
naṉmâmaṉ, *a maternal uncle*, 448, 454, 486n.
naṉmarumagaṉ, *a nephew*, 451, 452.
Naṉṉaṉ Nîlaṉ, *m.*, 449.
Naṉṉilam, *vi.*, 260, 284, 287, 290, 291, 294, 379.
Naṉṉimaṅgalam, *vi.*, (22).
Naṉṉûl, *Tamil grammar*, (15).
Naraka, *demon*, 530.
Narâkkaṉ, *sur. of* Krishṇa Râma, 165.
Nâralûr Karuviḍai, *m.*, 452.
Nâraṇamaṅgalam, *vi.*, (22).
Naraṉ Tiruvaṉ, *m.*, 452.
Narasa, Narasiṁha, Narasiṁhadêva *or* Nṛisiṁha, *Sâḷuva k.*, 117.
Narasîha, *s.a.* Narasiṁhavarman I., 343, 344.
Narasiṁha, *god*, 357.
Narasiṁha *or* Narasiṁhavarman II., *Pallava k.*, *do.*, 344, 357, 363, 371, 504, 506, 511.
Narasiṁhapôtavarman, *s.a.* Narasiṁhavarman II., 341n.
Narasiṁhavarman, *Gaṅga-Pallava k.*, (37n).
Narasiṁhavarman I., *Pallava k.*, 252n, 301n, 341n, 343, 344, 356, 363, 370, 504, 505, 506, 511.
Narasiṁhavishṇu, *do.*, 504n.
Naraśiṅga-chaturvêdimaṅgalam, *s.a.* Nárasingampet, (24), 402, 404, 405.
Nárasingampet, *vi.*, (24).
Naraśiṅgappôttaraiyar, *s.a.* Narasiṁhavarman I., 341n.

Nârâyaṇa, *m.*, 373.
Nârâyaṇa, *s.a.* Vishṇu, 376, 386n, 390.
Nârâyaṇa-Bhaṭṭa, *m.*, 533, 534.
Nârâyaṇa-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Nârâyaṇa-Chaturvêdin, *m.*, 531, 532, 533.
Nârâyaṇadatta-Bhaṭṭa, *m.*, 534.
Nârâyaṇan̲ Kâmappaiśeṭṭi, *m.*, 413.
Nârâyaṇan̲ Kôli, *m.*, 491.
Nârâyaṇan̲ Pakkan̲, *m.*, 453.
Nârâyaṇaśarman, *m.*, 373.
Nârâyaṇa-Shaḍaṅgavid, *m.*, 531, 534.
Nârâyaṇa Uṟuda(Rudra)-Chaturvêdin, *m.*, 532.
Nârâyaṇa-Vasantayâjin, *m.*, 531.
Nârâyaṇi, *f.*, 281.
nâṛgâmuṇḍa *or* nâḍgâmuṇḍa, *headman of a district*, (16n).
nâṛi, *s.a.* paḍi, (18), 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 74, 75, 76, 77, 123, 124, 129, 130, 133, 148, 149, 426, 427, 428.
Narikkuḍichchêri, *vi.*, (26n), 454, 482.
Narimanam, *vi.*, (22).
Nariman̲ṟam, *s.a.* Narimanam, (22).
Nariyan̲ Tâṛi, *m.*, 452.
Naṭarâja, *te.*, (13).
Naṭêśa *or* Naṭarâja, *dancing form of Śiva*, (33), 154, 256n, 257n.
Nâṭṭân̲ Kurudan̲, *m.*, 492.
nâṭṭâr, *an assembly of district people*, 514.
Nâṭṭâr, *channel*, 63.
Nattaramangalam, *vi.*, (23).
Nâṭṭârmaṅgalam, *s.a.* Nattaramangalam, (23), 125.
Nâṭṭârnallûr, *vi.*, (26), 493.
nâṭṭuniṅgal, 512.
nâṭṭupâdi, *tax*, 115.
nâṭṭuvagai, *share of the district*, 361.
Nâvalûr, *vi.*, (26), 455, 495, 496.
Navanîta-Gaṇapati, *form of* Gaṇapati, (35).
Nayabhara, *biruda of* Nandivarman Pallavamalla, 371n.
Nayadîramaṅgalam, *vi.*, (24), 326, 338.
Nayadîrapuram, *vi.*, 282, 288, 293.
Nâyaka, *family of Madura chiefs*, (30).
Nâyaka, *family of Tanjore chiefs*, 498.
nâyaka-tûkkam, *the chief pendent in an ornament*, 227.
Nayan̲avalli, *f.*, 287.
Nayâṅkura, *Pallava title*, 341.
Nayânusârin, *do.*, 371n.
Nâyar, *vi.*, 507.
Nâyaṟu-nâḍu, *di.*, 507, 512.
Nâyattu-nâḍu, *s.a.* Nâyaṟu-nâḍu, 507.
nâyvâlam, *land* (?), 48.
neḍu-maḍal, *a long vessel for ashes*, 423.
Neḍumaṇal, *s.a.* Tiruvarámésvaram, (22), 93, 320, 333, 495.
neḍumbuṟai, 361.
Neḍuṅgâḍu, *vi.*, (25), 336.
Negapatam, *vi.*, (12), 279n, 377n.
Neikkuppai, *vi.*, (23).
Nellûr (Nellore), *vi.*, 364, 372, 531.
Neluvûr-nâḍu, *di.*, (24), 326, 338.
Nelvâyêppâkkam, *vi.*, 514.
Nelvêli, *s.a.* Tinnevelly, 364, 372.
Nemam, *vi.*, (29).
nembu, *the pin of a jewel*, 172, 214.
Nen̲mali-nâḍu *or* Nemmêli-ṇâḍu, *di.*, (22), 93, 98, 320, 333, 447, 450, 495.
Nerinjikkuṟumbu, *vi.*, 514.
neriyan̲a, *small* (*rubies*), (17n), 81 and add.
Nêriyan̲-Iraiyûr, *vi.*, 112.
Neṟkuppai, *s.a.* Neikkuppai, (23), 52, 112n.
neruñji, *flower* (*part of a jewel*), 166.
Nêtra-Śivan̲, *sur. of* Âchchan̲ Tirunâvukkaraiyan̲, 257.
Nêtra-Śivan̲, *sur. of* Appi Tirunâvukkaraiyan̲, 257.
ney-amudu, *ghee*, (15).
ney-muṭṭai, *a ghee-spoon*, 423.
nibandha, nivanda *or* nimanda, *the fixed requirements of a temple*, 47, 73, 256, 278, 391n.
Nichchal, *f.*, 282.
Nigaḷaṅgi-Îśvara, *te.*, 286, 288, 293.
Nigarili-Śôṟa (Chôḷa), *sur. of* Râjarâja I., (9), 298n.
Nigariliśôṟa-chaturvêdimaṅgalam, *s.a.* Sérmádévi (28).
Nigarili-Śôṟapâḍi, *sur. of* Nuḷambapâḍi, (29), 424, 425, 427.
Nigariliśôṟa-terinda-udanilai-kudiraichchêvagar, *regiment*, (9), 298.
nilagandhi *or* nîlagandhikâ, *variety of ruby*, (17n), 81.
Nilaiyan̲ Aṟagan̲, *m.*, 479.
Nilaiyan̲ Araṭṭan̲, *m.*, 479.
nilaiyâṇi, *the pin of a jewel*, 18, 399n.
Nilaiyan̲ Pichchan̲, *m.*, 479.
Nîlakaṇḍan̲ Nariyan̲, *m.*, 452.
Nîlakaṇṭha, *m.*, 373.
Nîlakaṇṭha, *s.a.* Śrîkaṇṭha, (34), 282n.
Nîlakaṇṭhaśarman, *m.*, 373.
Nîlam, *f.*, 297.
nîlam, *sapphire*, (17), 432.
Nîlan̲ Aṅgâḍi, *m.*, 447.
Nîlan̲ Eṟuvan̲, *m.*, 496.
Nîlan̲ Paṭṭi, *m.*, 480.
Nilâvi Âvaraṅgâḍan̲, *m.*, 450.
Nilâvi Poṟkâri, *m.*, 450.
Nîlîvanêśvara, *te.*, 298n.
Nimbadâsiśarman, *m.*, 373.
Nimbaśarman, *m.*, 373.
Nimbavana, *vi.*, 364, 372.
Nimbey, *vi.*, 531.
nimboḷam, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 81, 82, 83, 88, 89, 90, 145, 187, 188, 214, 227, 242, 243, 244, 245, 433, 434, 435.
Niṅgânilai Kûn̲an̲, *m.*, 447.
Nin̲ṟa Nârâyaṇan̲, *m.*, 298.
Nin̲ṟavûr, *vi.*, (28).
Niṟaimadi-Îśvara, *te.*, 285, 289, 294.
nîrâṇi, *tax*, 115.
Nîraṇi-Pavaṟakkun̲ṟu, *f.*, (20), 290.
nîr-nilam, *wet land*, 391.
Niṟṟiti (Naiṟitiyâr), *god*, 413, 415.
Nîrvêḷûr-nâḍu, *di.*, (28).
Nishâda, *people*, 364, 372.
Nishadha, *co.*, 371.
Nittaṅgai, *f.*, 292.
Nittasundari, *f.*, 296.
Nittavinîtamaṅgalam, *vi.*, (26).

Nittavinôda (Nityavinôda), *sur. of* Râjarâja I., (7), (9), 260, 298n, 437.
Nittavinôda-chaturvêdimaṅgalam, *sur. of* Viḷainagar, (26), 323, 335.
Nittavinôdamahârâjan̲, *ch.*, 460, 495.
Nittavinôdanallûr, *sur. of* Tâmar, (28), 390, 392.
Nittavinôda-Perundachchan̲, *sur. of* Guṇavan̲ Madurântakan̲, 303.
Nittavinôdapperunderu, *street inside Tañjâvûr*, 151.
Nittavinôdapuram, *sur. of* Vâḷaiyûr, (27).
Nittavinôda-terinda-Valaṅgai-Vêḷaikkâr̲ar, *regiment*, (9), 98.
Nittavinôda-Vâdyamârâyan̲, *sur. of* Araiyan̲ Râjâśrayan̲, 298
Nittavinôda-vaḷanâḍu, *di.*, (24), (26n), (29n), 65, 74, 76, 95, 131, 132, 134, 160, 222, 229, 260n, 299, 300, 301, 327, 328, 335, 395, 398, 402, 404, 405, 437, 446, 448, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 478, 481, 482, 483, 485, 486, 487, 488, 489, 490, 493, 495, 498.
Nittavinôda-Vir̲upparaiyan̲, *sur. of* Kaṇḍarâchchan̲ Paṭṭâlagan̲, 459, 479, 480, 481.
nivandakkâr̲ar, *temple servants who attend to nibandha*, 278.
nivartana, *measure of land*, 359.
Niyamam *or* Parudi-Niyamam, *s.a.* Nemam, (29), 260, 281, 284, 287, 290, 291, 294, 295, 296.
niyâyam(nyâsa), *an appointment or pledge*, 96n, 256n.
Niyâyam-Perundan̲attu-Valaṅgai-Vêḷaikkâr̲a-paḍaigaḷ, *class of military recruits*, 98, 99, 223n and add.
Niyâyam-Śir̲udan̲attu-Paṇimakkaḷ, *class of servants*, 96.
Niyâyam-Śir̲udan̲attu-Valaṅgai-Vêḷaikkâr̲a-paḍaigaḷilâr, *class of military recruits*, 100, 101, 102, 103, 104, 105.
Niyâyam-Uttamaśôr̲a-terinda-andaḷagattâḷâr, *class of knights*, 98.
niyâyaṅgaḷilâr *or* niyâyattâr, 96, 256n.
Nṛiga, *mythical k.*, 371.
Nṛipakêsari-Îśvara, *te.*, 287, 291.
Nṛipatuṅga, Nṛipatuṅgadêva, Nṛipatuṅgavarman, Vijaya-Nṛipatuṅgavarman *or* Nṛipatuṅgavikramavarman, *Gaṅga-Pallava k.*, 505, 506, 513, 514, 515n.
Nṛipatuṅga, *m.*, 514.
Nṛisiṁharâya, *Sâluva ch.*, 117 add.
Nṛitta-Gaṇapati, *form of* Gaṇapati, (35).
Nuguñjûḍu, *vi.*, 531.
Nuḷambapâḍi, *or* Nur̲ambapâḍi, *co.*, (2), (5), (21), (29), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256, 424, 425, 427, 432.
Nûrmaḍi-Chôḷa, *sur. of* Râjêndra-Chôḷa I., (6).
Nûrmaḍi-Taila, *title of W. Chalukya kings*, (3n).
Nûr̲r̲eṇman̲ ...., *m.*, 300.
Nûr̲r̲eṇman̲ Śûr̲ri, *m.*, 300.
Nûttilâppar̲u, *vi.*, 519, 534.
Nyâya, *system of philosophy*, 514n.

O.

ôḍâṇi, *bolt of a jewel*, 18, 399n.
Ôdavêli, *s.a.* Ombattuveli, (26), 447.
Oḍḍa-vishayam, *Orissa*, 108.
Ôdimûkkil, *vi.*, 534.
oḍukkum-paḍi, 117.
Okkûri, *f.*, 292.
Okkûr Ômarudan̲, *m.*, 495.
ôlai, *order*, 117.
Ôlaimaṅgalam, *s.a.* Ólappâdi, (27), 493.
ôlai-nâyagan̲, *or* tirumandiraν-ôlai-nâyagan̲, *Chief Secretary*, (10), 139n.
Ólappâdi, *vi.*, (27).
Olôkamahâdêvi-*or* Lôkamahâdêvi-chaturvêdimaṅgalam, *sur. of* Kir̲ppûṇḍi, (25), 229, 328, 451.
Olôkamâtâ, *f.*, 284.
Ombattuveli, *vi.*, (26).
Ôṁkâra-Śivan̲, *sur. of* Araiyan̲ Ambalakkûttan̲, 257.
Oṅgaḷûr, *vi.*, 534.
opâdi (upâdhi), *dues*, 247n.
oppumuttu, *variety of pearl*, (17n), 35, 73, 81.
Ôramban̲ Pâḷûr, *m.*, 487.
Ôrikon̲rai, *vi.*, 533.
or̲r̲i, *a mortgage*, 290n.
Or̲r̲iyûr, *f.*, 290, 293, 294.
Or̲r̲iyûr, *see* Tiruvor̲r̲iyûr.
Or̲r̲iyûran̲ Ilaṅgâvan̲, *m.*, 298.
Or̲r̲iyûran̲ Śiṅgan̲ (Siṁha), *m.*, 298.
oṟukku-nîr-pâṭṭam, *tax on water-courses*, 117.
Oruppan̲ai, *f.*, 290, 291.
oruppur̲avan̲, *variety of pearl*, (17n), 214.
oru-pû, *one crop* (land), 117 and add.
ôṭṭuvaṭṭil, *a shell-like cup*, 9, 18, 20.
Ovarkudi, *vi.*, (22).
Ôymâ-nâḍu, *di.*, (27), 425, 426.

P.

pachchai, *an emerald*, (17).
Pâchchil, *s.a.* Tiruvâśi, (27), 260, 282, 284, 285, 291, 447, 449, 452, 453.
Pâchchilâchchiramam, *s.a.* Pâchchil, (33n).
Pâchchir̲- *or* Pâchchil-kûr̲r̲am, *di.*, (24), 60, 61, 62, 64, 338, 401.
Pâḍagam, *vi.*, 519, 531, 532, 534, 535.
paḍaiyilâr-mur̲aimai, *tax*, 115.
padakkam, *breast ornament*, 340, 433.
padakku, *grain measure*, (18), 48, 50, 52, 53, 64, 75, 77, 93, 124, 129, 130, 131, 148, 149, 320, 402, 404.
pâḍan̲ (pâḍam), 82.
paḍâṅgari, *cotton thread*, 361.
pâda-pîṭha, *a foot-stool*, 10.
Padarai Kâri, *m.*, 484.
Pâda-Śivan̲ Âchchan̲ Pichchan̲, *m.*, 299.
Padaviya, *vi.*, (5).
paḍi, *grain measure*, 48n.
Pádi, *vi.*, (28).
pâḍi-kâval, *the share of the village watchman*, 117, 247.
paḍikkam, *a spittoon*, 10, 150, 416, 422, 424.
Padi-nâḍu, *di.*, (29), 425, 427.
Padiyûr *or* Pattiyâli, *vi.*, 198n.
Padmâ, *s.a.* Lakshmî, 354.
padma-pîṭha, *a lotus-pedestal*, 138.
pâḍu, *ending of Telugu village names*, 519n.
paḍugai-ir̲ai, *land on the bank of a river*, 116.

paḍugan, *part of a jewel*, 19, 73, 145, 398, 399, 434.
Padúr, *vi.*, (28).
Paḍuvûr, *s.a.* Padúr, (28).
Paḍuvurân Divâkaran Śâmi, *m.*, 535.
Paḍuvûr-kôṭṭam, *di.*, (28), 365, 382, 389.
Paḍuvûr-nâḍu, *di.*, (28).
Pagaiviḍai-Îśvara, *te.*, 285, 286, 291, 295, 297.
Pagaiyan Kâḷi, *m.*, 450.
Pagaiyan Paṭṭan, *m.*, 451.
Pagaiyan Tiralan, *m.*, 450.
Pagalañji Nakkan, *m.*, 478.
Pagâppiḍugu, *biruda of* Mahêndravarman I., 341.
Pagavadiśêri (Bhgavatîśêri), *quarter of* Jananâthapuram, 279, 284.
Paiṅgêṇi, *channel*, 61.
paiśâcha, *drum*, 381, 388.
Pâkkari, *f.*, 289, 293.
pakkavâdyar, 299.
Pâl, *f.*, 288.
pala (palam), *weight*, (18), 9, 75, 77, 124, 130, 150, 169, 408, 409, 412, 415.
palagai, *characteristic of diamond*, (17n).
Pâlai Tiṭṭai, *m.*, 477.
pâḷaiyakkârar, *leaders of Aiyanâr's army*, (40n).
Palaiyar, *vi.*, (22).
Pâlaiyûr, *s.a.* Pâlûr, 345, 359, 360.
Pâlaiyûr, *vi.*, (21), 48.
Pâlaiyûr-nâḍu, *di.*, 345.
Palakkada, *vi.*, 343.
Pâlaṅkorraṅguḍi, *s.a.* Kottangudi, (22).
Pâlan Śûrri, *m.*, 454.
Pâlan (Bâla) Tiruvâñjiyattaḍigaḷ, *m.*, 256.
Palâru, *ri.*, 60n, 61n.
Pâlâru, *ri.*, 345, 362, 365, 382, 389.
Palataḷipparru, *quarter of Tañjâvûr*, 116.
Palavagai-Paṛampaḍaigaḷilâr, *regiment*, (9), 460, 496, 497.
pâligai, *part of a jewel*, 213, 227, 398, 399.
paḷikkuvayiram, *crystal diamond*, (16n), (17n), 40, 82.
paliṅgu, *crystal*, (16n), (17n), 35, 40, 90, 213, 433.
Paḷḷan ...., *m.*, 487.
Paḷḷan Kiran, *m.*, 487.
Paḷḷan Kûttan, *m.*, 487.
Pallâpuram, *s.a.* Pallâvaram, 111n.
pallava, *a sprout*, 341n, 355.
Pallava, *dy.*, (2), (5), (8), (37), 14n, 113, 252n, 301n, 312, 341, 342, 343, 344, 345, 354, 355, 357, 358, 362, 363, 364, 370, 371, 372, 375, 377, 380, 381, 388, 501, 502, 503, 504, 505, 506, 507n, 510, 511, 513, 514, 517, 518, 519, 529n.
Pallava, *mythical k.*, 341n, 342, 355, 363, 370, 377, 501, 510.
Pallavadaraiyar, *ch.*, 393.
Pallava-Mahârâja, *title of* Dantivarman, 505, 511.
Pallavamalla, *biruda*, 345, 358, 371, 372.
Pallavanâraṇapuram, *vi.*, 283.
Pallavanmahâdêvi-chaturvêdimaṅgalam, *vi.*, (22), 321, 333.
Pallavan Śâkkai, *sur. of* Abarâyidan (Aparâjita) Vaḍavâyil, 303.
Pallâvaram, *vi.*, 110, 111n, 112n, 113n, 309.
Pallavarâyan, *ch.*, 112, 117.
Pallavarâyan Toṇḍaimân, *ch.*, 113.
Pallava-tilaka, *family*, 506, 513n.
paḷḷi, *a Jaina temple*, 48, 52n.
paḷḷichchandam, *land or village belonging to a Jaina temple*, 52, 390.
Paḷḷiyil, *vi.*, (22), 98.
Pâḷûr, *vi.*, 345.
Pâlûr, *vi.*, (28), 149.
Pâlûr Âyiravan, *m.*, 489.
Pâḷûr Kurundan, *m.*, 489.
Pâḷûr Nilaiyan, *m.*, 489.
Paluvúr, *vi.*, (24).
Pámani, *vi.*, (25).
Pâmbuṇi, *s.a.* Pámani, (25), 260, 285, 288, 291, 292, 295, 296, 453.
Pâmbuṇi - *or* Tenkarai-Pâmbuṇi-kûrram, *di.*, (25), 222n, 229, 453, 459, 482, 490.
Pâmburam, *s.a.* Tiruppámburam, (25), 335.
Pâmbura-nâḍu *or* Pâmbûr-nâḍu, *di.*, (25), 323, 335, 451, 456.
paṇa-iḍai, *s.a.* paṇattûkkam, 338, 339, 340.
Panaiyan Kaḷakkuḍi, *m.*, 452.
Panaiyan Śaṇḍan, *m.*, 452.
Panaiyan Taniyân, *m.*, 455.
Panaiyan Terri, *m.*, 446.
Panaiyan Veṅgâḍan, *m.*, 446.
Panaiyûr, *vi.*, (22), 105, 321.
Panaiyûr Kâri, *m.*, 485.
Panaiyûr-nâḍu, *di.*, (22), 334.
Paṇamaṅgalam, *vi.*, (24), 61.
Paṇamaṅgala-Vanakaraipparru, *di.*, (24), 61.
pâṇan, *a tailor*, 303.
Panandâḍi, *vi.*, (23), 336.
Panaṅgâṭṭu-nâḍu *or* Panaṅgâḍu-nâḍu, *di.*, (26), 450, 451, 483.
Panaṅgiya-nâḍu, *di.*, 484.
Panaṅguḍi Purambi, *m.*, 482.
Panaṅguḍi Śêndan, *m.*, 488.
Panaṅguḷam, *vi.*, (26), 484.
paṇattûkkam, *gold weight* (= 2 *mañjâḍi*), 338, 339.
pañchâchârya, *priests*, 112, 312.
Pañchadêhamûrti, image of, (30), (31n), 137, 138.
Pañchamukha, *form of* Śiva, (30n).
Pañchanadêśvara, *te.*, (4), (7), 258n, 278n, 374.
Pañchapa, *mythical Chôḷa k.*, 378n.
Panchapandavamalai, *vi.*, (28).
Pañchappaḷḷi, *di.*, 108.
pañchaśari, *ornament*, 188, 398.
Pañchava, *s.a.* Pâṇḍya, 236.
Pañchavanmâdêvi, *f.*, 285, 297.
Pañchavanmâdêvi- *or* Pañchavanmahâdêvi-chaturvêdimaṅgalam, *sur. of* Nallûr, (25), 229, 301, 395, 398.
Pañchavanmâdêvi-Nâḍagamayyan, *sur. of* Kurâvan Vîra-Śôran, 298.
Pañchavan(Pañjavan)mâdêviyâr-vêḷam, *quarter outside Tañjâvûr*, (12), 458, 481.
Pañchavanmahâdêvi, *queen of* Râjarâja I., (7), (33), 203, 212, 216, 218, 220, 458n.
Pañchavanmahâdêvi-chaturvêdimaṅgalam, *vi.*, (23), 326, 338.
Pañchavanmahâdêvi-Îśvara, *te.*, 288, 292, 293.
Pañchavan Maṅgalappêraiyan, *sur. of* Araiyan Pavaruttiran (Bhavarudra), 302.

Pañchvaanmârâya, *ch.*, (3).
Pañchavan Pêraiyan, *sur. of* Puvaniśêgaran (Bhuvanaśêkhara) Karpagam, 302.
pañchavaram *or* pañcbavâram, 512.
Pandal, *f.*, 286, 288.
Pandal Kâri, *m.*, 484.
Pandal Vilakkan, *m.*, 484.
Pandananallûr, *vi.*, 260, 297.
Pândan Śivan, *m.*, 496.
Pândan Târi, *m.*, 490.
pandasâram, *variety of diamond*, (16n), 82.
Pândava, (34), 378n.
Pândavây, *s.a.* Pándavayáru, (22n), 51, 67.
Pándavayáru, *vi.*, 51n.
Pândikulapati-valanâdu, *s.a.*, Pândyakulâśani-valanâdu, 115.
Pândikulâśani-valanâdu, *see* Pândyakulâśani-valanâdu.
Pândi-nâdu *or* Pândi-mandalam, *the Pândya country*, (6), (21), (28), 149, 236, 320, 424, 427.
Pandita-Śôra(Chôla), *sur. of* Râjarâja I., (9), 98n.
Pandita-Śôra-chaturvêdimangalam, *sur. of* Kavaiyattalai, (23), 336.
Pandita-Śôra-terinda-villigal, *regiment*, (9), 98, 99.
Pândi-vêlam, *quarter inside Tañjâvûr*, (12), 458, 485, 490.
Pândya, *dy.*, (2), (3), (8), (13n), (21n), 1, 2n, 8, 10, 11, 14, 21, 36, 37, 92, 110, 149n, 230, 231, 235, 236, 242, 243, 244, 245, 250, 253, 299n, 302n, 311, 312, 343, 356 and add, 364, 372, 378, 379, 381, 387, 403, 415, 416, 419, 428, 432, 436, 513.
Pândyakulântakanallûr, *vi.*, (27), 454.
Pândyakulâśani, *sur. of* Râjarâja I., (7), 437.
Pândyakulâśani- *or* Pândikulâśani-valanâdu, *di.*, (7), (23n), (26), 8, 112, 115n, 229, 301, 327, 412, 437, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 477, 479, 482, 483, 484, 485, 486, 488, 489, 490, 491, 492, 493, 494, 495, 496, 498.
Pangala-nâdu, *di.*, (28), 382n.
pânichchây, *variety of pearl*, (17n), 145.
panimakkal (*sing.* panimagan), *servants*, 114, 123.
Pâñjâdi, *f.*, 280.
pañjupîli, *tax*, 115.
Panmaiyâr-teru, *street outside Tañjâvûr*, (12), 436, 453, 458, 483.
Panmâ-nâdu, *di.*, (28).
Pannai, *di.*, 109.
pannu (pannuvar), *riders on horses or elephants*, 361n.
Panriyûr, *vi.*, (27), 451.
Panriyûr-nâdu, *di.*, (27), 451, 455, 490, 495.
Panrûr, *vi.*, (21).
Pânûr-kûrram, *di.*, (27).
Pâppadi-Chaturvêdin, *m.*, 534.
Páppákkudi, *vi.*, (24).
Pâppân Kalari, *m.*, 491.
Pâppân Panaiyan, *m.*, 489.
Pâppârkudi, *vi.*, (22), 334.
Pâppârkudi, *s.a.* Páppákudi, (24), 325.
paradai, *s.a.* parishad, 507.
paradal, 189.
paradatti, paradatti, *an assembly*, 361 and add, 512.
Pâradâyakudi, *s.a.* Mâdânamangalam, (22).
Paraichchêri, *the Paraiya quarter of a village*, 47, 48, 49, 50, 51, 53, 59, 60, 61, 62, 63, 64, 65, 67.
Paraikkulakkuri, *ponds and wells of the Paraiyas*, 50.
Paraiya, *class*, (19), 47n, 50, 60, 61, 63, 64, 65.
Paraiyâru *or* Paraiyârai, *s.a.* Palaiyar, (22), 260, 280, 284, 287, 290, 291, 292, 294.
Paraiya-Vânavanmahâdêvi-chaturvêdimangalam, *vi.*, (23), 324, 336.
Paraiyûr, *vi.*, (26).
Parakêsari Pallavaraiyan, *m.*, 307.
Parakêsaripuram, *sur. of* Kuruvâniyakkudi, (24), 160.
Parakêsarivarman, *Chôla k.*, 298n.
Parakêsarivarman, *sur. of* Âditya (I?)-Karikâla, (I).
Parakêsarivarman (Parakêsarin), *sur. of* Parântaka I., 376, 379, 388.
Parakêsarivarman, *sur. of* Râjêndra-Chôla I, 77, 81, 84, 87, 90, 92, 93, 94, 96, 98, 99, 100, 101, 102, 103, 104, 105, 108, 168, 221, 232, 403, 405, 411, 412.
Parakêsarivarman, *sur. of* Râjêndradêva, 232, 303, 304, 306, 307.
Parakêsarivarman, *sur. of* Uttama-Chôla, 379n.
Parakêsarivarman, *sur. of* Vijayâlaya, (8).
Parakêsarivarman, *sur. of* Vikrama-Chôla, 154, 307, 309, 312.
Parâkramaśôra-chaturvêdimangalam, *vi.*, (24), 326.
Parâkramaśôra-chaturvêdimangalam, *sur. of* Talichchêri, (25), 324, 335.
paralai, *a plate*, 12, 13
Paramadi Vidiyan, *m.*, 490.
Paraman Pattan, *m.*, 446.
Paramâranêri, *vi.*, 118.
Paramêshthin, *s.a.* Vishnu, 358.
paramêśvara, *title* 345, 358, 361.
Paramêśvara, *m.*, 365, 373, 374.
Paramêśvara, *s.a.* Śiva, 357, 371.
Paramêśvara *or* Aiyan Paramêśvara, *sur. of* Uttarakâranika, 518, 519, 530, 533.
Paramêśvara-chaturvêdimangalam, *sur. of* Śirrinavâr, (25), 229.
Paramêśvaramangalam, *vi.*, 322, 359n.
Paramêśvaramangalam, *sur. of* Kîraiyil, (21), 333.
Paramêśvaran, *m.*, 535.
Paramêśvarapôtarâja, Paramêśvarapôtavarman, Paramêśvarappôttaraiyar, Paramêśvara *or* Paramêśvaravarman II., *Pallava k.*, 341n, 344, 357, 358, 363, 364, 371, 504, 506, 511.
Paramêśvarapôtavarman, Paramêśvara *or* Paramêśvaravarman I, *Pallava k.*, 341, 344, 357, 359n, 363, 370, 504, 506, 511.
Paramêśvara-Vishnugriha (Paramêśvaravinnagaram), *sur. of* Vaikuntha-Perumâl, 344.
paramêśvarîya-hasta, *royal yard, measure*, 42n.
Parami, *f.*, 279.
Param-Ôttarakâranika, *m.*, 518, 530.
Paramudirśôlai, *vi.*, (37).
paramuttu, *variety of pearl*, (17n), 81.
Paranderumân, *f.*, 280, 284, 287, 296.
Parandîparâyar, *m.*, 247.
Parandîvu (ancient islands), *s.a.* Twelve Thousand islands, 92, 94, 108.

Parândûr, *vi.*, 531, 532, 533, 534.
Parangulam, *vi.*, (27n), 452.
Parani (Pulni), *hill*, (36).
Parañjôdiyâr, *sur. of* Śiruttoṇḍa-Nâyanâr, 301n.
Parântaka, *Chôla k.*, 300n.
Parântaka I., *do.*, (2), (8), (14), (19), (20), 153, 365, 374, 376, 377, 379, 380, 381, 388, 437n and add.
Parântaka II., *do.*, (1), 68, 260, 374n.
Parântaka-chaturvêdimangalam, *vi.*, (23), (26), 76, 77, 112, 324, 325, 336, 484, 486, 487.
Parântaka-Îśvara, *te.*, 288, 289, 292, 294, 296.
Parântaka-Kongavâlâr, *regiment*, (9), 300.
Parântakan Arangan, *m.*, 449.
Parântakan Pâṇḍyakulâśani, *m.*, 302.
Parântakan Vîman (Bhîma), *m.*, 300.
Parântaka-Pallavaraiyan, *sur. of* Vêlân Âdittan (Âditya), (32), 141.
Parântakapuram, *vi.*, 281, 291.
Paraśurâma, *saint*, (4), 94, 108, 221, 402, 403.
Paravai, *f.*, 280.
Paravai *or* Paravai-Nâchchiyâr, *s.a.* Nangai Paravaiyâr, 153, 286n.
Paravaiyun-maṇḍali, *s.a.* Tirumaṇḍali, 260, 286n.
paravirai, 427.
Pari . . . . , *m.*, 496.
parigalam, *utensils*, 419.
Parigi, *vi.*, 425.
parihâra, *an exemption*, 359, 360n, 507, 512, 514.
pârijâta, *tree*, 356.
Parippili, *f.*, 294.
Paris, 513.
parishad, *an assembly*, 361 add., 507.
Parittikudi, *vi.*, (22).
Parivai-nâḍu, *di.*, (29), 425, 427.
parivârâlaya, *the surrounding verandah of a temple*, 149, 151n, 409, 410, 412.
Parivarâlayattu-Piḷḷaiyâr, image of, (35), 407.
Parivâra-meykâppargal, *regiment*, (9), 96.
Parivi, Parivai *or* Parivipurî, *s.a.* Parigi, 376, 381, 388, 425.
pariya *or* pariyana, *large rubies*, (17n). 81.
Pariyala, *vi.*, 370.
Pariyalûr, *vi.*, (26), 323, 335, 519, 531.
Pariyan Arangan, *m.*, 448.
Pariyan Koṭṭai. *m.*, 448.
Pariyan Kumaran, *m.*, 448.
Pariyan Râman, *m.*, 448.
Pârkuḷam, *vi.*, 519, 531.
Parpanâban Vengâḍan, *m.*, 451.
parru, *s.a.* karparru, 435n.
Pârthivaśêkhara-chaturvêdimangalam, *vi.*, (23), 336.
paru, *or* parru, *ending of Telugu village names*, 519n.
Paruttikkuḍaiyân, *a native of* Paruttikkuḍi, 459n.
Paruttikkuḍi, (Paruttikudi), *vi.*, (22).
Paruttiyûr, *vi.*, (22n), 67.
Paruvûr, *s.a.*, Paluvur, (24).
Paruvûr *or* Tirupparuvûr, *vi.*, (24), 251, 260, 285, 286, 291, 295, 297, 446, 477, 485.
Paruvûr, *f.*, 291.
Paruvûr-kûrram, *di.*, (23).
Pârvatî, *goddess*, (30n), (32), (33n), (38n), 190, 191, 256n, 309, 354, 510, 511.
pâśa, *noose*, (35n), 10.
pâśamâlai (bhâsamâlâ *or* amśumâlâ), *a garland of rays*, 227n, 433.
paśânam *or* paśân (piśân), *harvest*, 74, 93, 95, 97, 98, 99, 100, 101, 102, 103, 104, 105, 131, 132, 134, 151, 152, 222, 405.
Paśchimâśrayanadî-vishaya, *s.a.* Mêl-Aḍaiyâru-nâḍu, 364, 365, 372, 382.
Pâśippuram, *vi.*, (22), 497.
Pâśupata *or* Pâśupatâstra, *weapon*, (29), (34).
Pâśupatamûrti *or* Pâśupatamûrtigaḷ, *form of* Śiva, (34,) 459, 486, 491.
Paśupatîśvara, *te.*, 288n, 305.
Pâśûr Vâsudêvan, *m.*, 495.
Patamjali *or* Patañjalidêva, *sage*, (33), 218, 220.
paṭṭa *or* paṭṭaka, *a document*, 388.
paṭṭai, *a band*, 214.
paṭṭaikkârai, *ornament*, 160, 174, 198, 340.
Paṭṭâlagan Ambalam, *m.*, 299.
Paṭṭâlagan Ambalattâḍi, *m.*, 256.
Paṭṭâlagan Kâmarappêraiyan, *m.*, 299.
Paṭṭâlagan Śîruḍaikkaral, *m.*, 256.
Paṭṭâli, *f.*, 279, 294, 296, 297.
paṭṭam, *a diadem*, 9, 14, 340, 412.
Paṭṭam, *f.*, 288.
Paṭṭam, *vi.*, (24), 450, 455.
Paṭṭan Âchchan, *m.*, 481.
Paṭṭan Araiyan, *m.*, 494.
Paṭṭan Eṭṭi, *m.*, 449.
Pattangi, *vi.* or *family name*, 519.
Paṭṭan Kâlamukkiyan, *m.*, 481.
Paṭṭan Kunran, *m.*, 449, 453.
Paṭṭan Kurundan, *m.*, 453.
Paṭṭan Marapâḍi, *m.*, 451.
Paṭṭan Pâkkaran, *m.*, 481.
Paṭṭan Pûdi, *m.*, 481.
Paṭṭan Pûvaḍi, *m.*, 457.
Paṭṭan Taḷiyan, *m.*, 454.
Paṭṭan Târi, *m.*, 481.
Paṭṭan Têvan, *m.*, 453, 455.
paṭṭasa (paṭṭiśa), *a spear*, 354n.
Paṭṭatiru, *f.*, 293.
Pâṭṭattâlan Âchchan Aḍigaḷ, *m.*, 76.
Pâṭṭattâlan Kaliyan Paradan (Bharata), *m.*, 77.
Paṭṭavardhana, *elephant*, 518, 529.
paṭṭayam *or* paṭṭaiyam, *s.a.* paṭṭa, 354n.
paṭṭi, *s.a.* nivartana, 359n, 360, 361, 388, 389, 390n.
paṭṭigai, *a girdle*, 14, 20, 35, 41, 87, 145, 159, 166, 189, 215, 242n, 400, 434.
paṭṭigaikâṇam, *tax*, 361.
Paṭṭina- *or* Paṭṭana-kûrram, *di.*, (22), 334.
Paṭṭinappâlai, *Tamil poem*, 153, 377, 378.
paṭṭinaśêri, *tax*, 512.
Paṭṭuppâṭṭu, *collection of Tamil poems*, 153n, 377n, 378n.
paṭṭûrśârru, *tax*, 361.
Pâvai, *f.*, 286.
Pavakkuri, *vi.* or *family name*, 534.
Pavana-Piḍâran, *m.*, 413, 415.
pavaram, *coral*, (16n), 434.
pâvumanaittum, 425, 428.
pâyappâgâḍi, 425, 427, 428.

payiṭṭam, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 81, 82, 83, 88, 89, 90, 145, 188, 242, 243, 244.245, 432, 435.
Payyûr, *vi.*, 535.
Peṇḍaḍugalam, *vi.*, (25), 451.
peṇḍâṭṭi, *palace-woman*, 483, 484, 485, 486.
Peñjeṟu, *sur. of* Hêmâvati, 425.
Peṇṇai (Pennar), *ri.*, (27), 513.
Peṇpaḷḷi, *vi.*, (23), 52.
Pérangiyúr, *vi.*, (27).
Pêraraiśûr, *vi.*, (26).
Pêrarayaṉ, *ch.*, 514.
Pêrâṟkkâḍu, *s. a.* Arkadu, (26).
Perávúr, *vi.*, (27).
Pêraya *or* Pêrayaṉ, *m.*, 507, 513.
Pêrâyûr, *s.a.* Perávúr (28), 425, 426.
Pêrâyûr-nâḍu, *di.*, (28), 426.
Pêriṅgûr, *s.a.* Pérangiyúr, (27).
Periya-Perumâḷ, *s.a.* Râjarâja I., (39), (40), 152, 158, 159, 169.
Periyapurâṇam, *Tamil work*, (13), (19), (33n), (40), 60n, 134, 149n, 152n, 153, 154, 167, 172, 224n. 252, 251n, 253, 256n, 258n, 259n, 260, 261, 279n, 281n, 282n. 283n, 284n, 285n, 286n, 287n, 288n, 289n, 290n, 298n, 299n, 301n, 307n, 309n, 324n, 341n, 375, 378.
Periyataḷichchêri, *quarter of Tiruvârûr*, 280, 283, 286, 288, 291, 292, 293, 295.
Periya-Têśichchi, *f.*, 279.
Periyatirumoṛi, *Tamil Vaishnava poem*, 379n.
Periya-uḍaiya-Nâyaṉâr, *s.a.* Bṛihadîśvara, 248.
Peṟṟamai, *f.*, 285, 294, 296.
Peṟṟatiru, *f.*, 281, 282, 284, 287, 288, 289, 291, 295.
Perumâkkaḷûr, *vi.*, (25), 222.
Perumaṇḍai, *vi.*, (27).
Perumaṇḍai-nâḍu, *di.*, (27).
Perumaṅgalam, *vi.*, (25), (26), 482.
Perumâṉ Kâḍaṉ, *m.*, 479.
Perumarudûr, *vi.*, (24), 338.
Perumbalamarudûr, *vi.*, (22), 99, 321, 333.
Perumbâṇappâḍi, *di.*, (28).
Perumbâṇâṟṟuppaḍai, *Tamil poem*, 377n, 502n.
Perumbâṇḍûr, *vi.*, 534.
Perumbôṛ, *vi.*, (23), 334.
Perumbûdûr, *vi.*, 519, 534.
Perumbulivây, *vi.*, (26), 448, 449, 483.
Perumbuliyûr, *vi.*, (24), (26), 324, 336, 483, 494.
Perumbuḷḷe, *vi.*, 535.
Perumbûr-nâḍu, *di.*, (28), 427, 535.
Perumilaṭṭûr, *s.a.* Melattur, (25), 74, 229.
Perumuḷai, *vi.*, (26), 323, 335.
Perumuḷḷûr, *vi.*, (27), 455, 490, 495.
Perunaṅgaimaṅgalam, *s.a.* Perumangalam, (25), 131, 132, 134, 229.
Perundaṉam, 98, 222, 223, 402, 404.
Perundaṉattu Âṉaiyâḷgaḷ, *regiment*, (9), 222, 223n.
Perundaṉattu-Valaṅgai-Vêḷaikkârappaḍaigaḷ, *do.*, (9).
perundaram, *title* (?), (11), 141, 165, 193, 223n, 226, 252, 459, 460, 476, 477, 478, 479, 480, 481, 482, 483, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496.
Perundôṭṭam, *vi.*, (23), 337.
Peruṅgaḍambûr, *s.a.* Perunkadambanúr, (22), 334.
Peruṅgaṉbûr, *vi.*, (24), 325, 337.
Peruṅgaṟai, *vi.*, (25), 446, 453, 456, 478.
Peruṅgôḷûr, *vi.*, (26), 451, 494.
Peruṅgôyil, *te.*, 284n.
Peruṅguḍi, *vi.*, (23n), 483.
Peruñjôlai, *vi.*, (26), 450.
Perunkadambanúr, *vi.*, (22).
Peruntimiri-nâḍu, *di.*, (28).
Pêrûr, *vi.*, 110.
Peruvaḷanallûr, *vi.*, 344, 371, 504.
Peruvaḷavây, *s.a.* Peruvalaváykkál, 60.
Peruvalaváykkál, *channel*, 60n.
Peruvali, *vi.*, 534.
Peruvanûr, *vi.*, (22).
peruvaṛi, *a high road*, 52.
Peruvaṛi, *f.*, 286.
pêśi, 432n.
Pichchaṉ Śîlaṉ, *m.*, 479.
Pichchaṉ Veṇkâḍaṉ, *m.*, 258.
Pichchhadêva, Pichchadêvar, *or* Pichchâṇḍâr, *s.a.* Bhikshâṭanamûrti, (30), 90, 93, 142, 144, 146, 148, 496, 497.
Pichchi, *f.*, 283, 289.
Piḍâmburai, 389.
piḍâra, *a (temple) musician*, 256.
Piḍâraṉ Kuṭṭaṉ, *m.*, 490.
Piḍâraṉ Kûttaṉ, *m.*, 491.
Piḍâraṉ Madiśûdaṉ, *m.*, 488.
Piḍâraṉ Nârâyaṇaṉ, *m.*, 488.
Piḍâraṉ Śâttaṉ, *m.*, 494.
Piḍâraṉ Śatturu, *m.*, 453.
Piḍâraṉ Vidiyaṉ, *m.*, 490.
Piḍâraṉ Viḷandai, *m.*, 494.
Piḍâraśêri, *vi.*, (22), 52.
Piḍâri, *a village goddess*, (19), (41), 48, 52, 59, 60, 61, 63, 64, 401n.
Piḍavûr, *s.a.* Tiruppattûr, (24).
Piḍavûr-nâḍu, *di.*, (24), 326, 338.
Pîkira, *vi.*, 502, 503.
piḷattal, *flaw in diamonds*, (17n).
Piliyúr, *vi.*, (23).
Piḷḷaiyâr, *s.a.* Gaṇapati, (37), 149, 150, 151, 407, 408, 409, 410, 411, 412.
Pinâkapâṇi, *s.a.* Śiva, 510.
Piṅgala-Gaṇapati, *form of* Gaṇapati, (35).
piṅgâlam, *a vessel*, 422.
piñju, 35, 36, 40, 41, 42, 73, 81, 87, 89, 165, 166, 213, 241, 242, 243, 244, 410, 432.
Piṇukkippaṟu, *vi.*, 519, 532.
Pipparai, *vi.*, 533.
Piramaṉ Śeyyavâymaṇai, *m.*, 446.
Pirambil, *vi.*, (22), (26), 447.
Piraṇḍai Paṭṭaṉ, *m.*, 452.
Pirântakaṉ Mâdêvaḍigaḷâr, *queen of* Gaṇḍarâditya, 374, 375.
Pireṭṭaikuḍi, *vi.*, (25), 323
Piridimâdêviyâr, *s. a.* Pṛithivîmahâdêvî, (7n).
Piśaṅgaṉ Pâṇḍaṉ, *m.*, 456.
Piśaṅgaṉ Śiṅgaṉ, *m.*, 456.
Piśaṅgaṉ Śîrâḷaṉ, *m.*, 300.
Piśaṅgaṉ Śûṟṟi, *m.*, 447.

pitâ-nâṛi, *tax*, 531n.
Piṭhâpuram, *vi.*, 308.
Piṭṭaśarman, *m.*, 373.
Piṭṭi, *f.*, 294.
Podiyam *or* Podigai, *mo.*, 236n.
Podiyil, *s.a.* Podiyam, 236.
Poduvagai-ûr-uḍaiyâḷ, *village goddess*, (19), (41), 64, 401n.
Pôgayan̲ Pôriyilan̲, *m.*, 298.
pokkaṇam, *a wallet*, 202.
poliśai *or* poliśaiyûṭṭu, *interest*, (16).
Pôḷûr, *vi.*, 94n and add.
Pon̲, *f.*, 289, 291.
Pondicherry, *vi.*, 513.
Pon̲malai, *f.*, 297.
Pon̲mâḷigaittuñjin̲adêva, *s.a.* Parântaka II., (1), 68, 72 and add., 74, 75n.
Pon̲n̲âlamandâḷ, *f.*, 285.
Pon̲n̲âli, *f.*, 291.
Pon̲n̲ambalam, *f.*, 291, 295, 297.
Pon̲n̲ambalam *or* Ambalam, *s.a.* Chidambaram, 260, 261, 379.
Pon̲n̲ambaṛu, *vi.*, 519, 532.
Pon̲n̲i, *s.a.* Kâvêrî, 235, 311.
Poppaṛu, *vi.*, 519, 532.
Por̲cheyyâḷ, *f.*, 293.
Por̲chuvaran̲ Nambi Ârûran̲, *m.*, 258.
Por̲chuvaran̲ Tirunâvukkaraiyan̲, *m.*, 256.
porikkaṛi, 130.
por̲ivu, *flaw in diamond*, (16n), 81.
Por̲kâḷi, *f.*, 291, 292.
Por̲kâḷi Toṇḍayan̲, *m.*, 299.
Por̲kêśi, *f.*, 282, 289, 297.
Por̲kôyil Tillai-Aṛagi, *f.*, 292.
Por̲kûḷakêya, *m.*, 373.
Por̲kumaran̲, *f.*, 289.
por̲pû, *a gold flower*, 13, 19, 20, 145, 166, 441.
Por̲r̲âṛi Tûduvan̲, *m.*, 455.
Porunarâr̲r̲uppaḍai, *Tamil poem*, 153n, 378.
Porundambondai, *vi.*, (21), (22), 334.
Pôśan-Pavvi-Kramavid, *m.*, 533.
pôta *or* pôttu, *a sprout*, 341n.
Pôtana, *m.*, 125n.
pôtarâja, *ending of Pallava names*, 341.
Pottaṅgi, *vi.*, 532.
potti, *part of a jewel*, (17n), 35, 36, 40, 41, 145, 166, 187, 189, 190, 198, 213, 214, 215, 216, 227, 242, 243, 244, 245, 433, 434, 435, 436.
poṭṭu, *ornament*, 19, 83, 84, 89.
Poygai *or* Poygaiyâr, *poet*, 152, 377, 378.
Poygai, *vi.*, 115n, 246n.
Poygai-nâḍu, *di.*, (11), (24), (27), (39), 74, 129, 158, 168, 169, 246 324, 336, 408, 410, 453, 459, 482, 485, 489, 494, 496, 497.
pôyiḍu, 338.
Poyir̲ *or* Poyyir̲-kûr̲ram, *di.*, in Râjarâja-vaḷanâḍu, (27), 447, 448, 449, 452, 453, 454, 483, 494.
Poyir̲-kûr̲ram, *di.*, in Nittavinôda-vaḷanâḍu, (25), 452.
prabhâ, *an aureola*, 137.
Prabhumêru, *Bâṇa k.*, 376.
Prabhumêru, *legend on seal*, 376.
pradhâni-jôḍi, *the prime-minister's quit-rent*, 119, 361n.
prahara, *flaw in ruby*, (17n), 81.
prahêlikâ, *verse*, 371.
prâpti, *benefit*, 117.
Prasântarâga, *sur. of* Dadda IV., 519n.
praśasti, 345, 360, 365, 373, 374, 507, 512, 514, 518, 530.
prathamadvâdaśî, *the 12th day of the bright half of Âshâḍha*, 499.
pratimam (pratimâ), *image of a human being*, (16), 157n, 173n.
pṛishṭakaṇḍigai, *neck-ornament*, 435.
Pṛithivîmahâdêvî, *queen of* Râjarâja I., (7), (34), 400, 401, 402, 403.
Pṛithivîpati I., *W. Gaṅga k.*, 380, 381, 387, 513.
Pṛithivîpati II., *Gaṅga-Bâṇa k.*, 362, 376, 379, 380, 381, 388.
Pṛithivîvyâghra, *Nishâda ch.*, 364, 372.
Pṛithuyaśas, *sur. of* Pṛithivîpati I., 387n.
pṛithvî-liṅga, *the liṅga of earth* (31).
Pritiyaṅgaraiyan̲, *m.*, 112.
Pt. Calimere, 258n.
Pûchân, *family*, 362, 365, 370, 372, 374.
Pûdamaṅgalam (Bhûtamaṅgala), *vi.*, (25), 65, 66.
pudâ-nâṛi *or* pudâṛi, *s. a.* pitâ-nâṛi. 512, 531.
Pûdan̲ûr, *vi.*, (22), 334.
Pûdi Aḍigaḷ, *m.*, 447.
Pûdikuḍi, *vi.*, (26), 457.
Pûdi Śâttan̲, *m.*, 460, 482, 493.
Pûdi Tiruvan̲, *m.*, 447.
Pudukkôḍu, *vi.*, (29), 425, 427.
Pudukkôṭṭai Estate, 113, 458n.
Pudukkudi, *vi.*, (25).
Puduvuḍaiyân̲ Arayan̲ Uḍaiyân̲, *m.*, 312 and add.
pugalôga (bhûlôka), 292n.
Pugalôgamâṇikka-chaturvêdimaṅgalam, *vi.*, (22), 334.
Pugalôgamâṇikkam, *f.*, 292, 295.
Pugaṛan̲ Paṭṭan̲, *m.*, 490.
Pugaṛan̲ Śûr̲ri, *m.*, 457.
Pugaṛan̲ Tiruvaḍi, *m.*, 453.
Pugaṛi, *f.*, 280, 283.
Pugaṛîśvara *or* Tiruppugaṛi-Îśvara, *te.*, 289, 293.
Pugar̲-Îśvaragṛiham, *te.*, (41), 67.
Pugaṛmadi-Îśvara, *te.*, 287.
Pulakêśin (Pulikêśin) II., *W. Chalukya k.*, 343, 344, 363n, 504.
Puḷali-kôṭaka, *s. a.* Puṛar̲-kôṭṭam, 507.
pulam, *field*, 392.
Pulikâla, *Sinda k.*, 378n.
puliṅgaṛi, 129, 130.
Pulivala-kûr̲ram, *di.*, (27), 449, 495.
Puliyan̲ Śûr̲ri, *m.*, 454.
Puliyûr, *s. a.* Piliyûr, (23), 247, 248, 325, 519.
Puliyûr, *vi.*, 534.
Puliyûr-kôṭṭam, *di.*, (28), 111n.
Puliyûr-nâḍu, *di.*, (22), 123, 322.
Puliyûr Śêri, *m.*, 449.
Puḷḷalûra *or* Puḷḷalûr, *vi.*, 343, 356.
puḷḷi, 501.
pulligai·kaṇḍanâṇ, *neck-ornament*, 432, 433.
Puḷḷirukkuvêḷûr, *s. a.* Vaidîśvarankôyil, (37).
Pulôman, *demon*, 386.
Pûmi (Bhûmi), *f.*, 295, 296.

Pûmi .miyan, *m.*, 454.
pumnâga, *tree*, 371.
Punal-Kûdalśamgama, *s. a.* Kûdalśamgama, 232.
Punavâyil Panditan, *m.*, 453.
Pundarîkâksha-Perumâl, *te.*, 298n.
Pûndi, *vi.*, 345.
Pundi, *vi.*, (25).
Pûngâvi, *f.*, 281.
Pûni *or* Pûniya, *s. a.* Pûndi, 345, 359, 360.
Pûniyam, *vi.*, 534.
puñjai-muttu, *pearls in clusters*, 41, 177, 399.
Puñjai Śâttan, *m.*, 450.
Punnai Kayilâyan, *m.*, 487.
Punnaitturai-nangai, *village goddess*, (19), (41), 64, 401n.
pûn-nûl, *the sacred thread*, 412.
pun-payir, *dry crops*, 247.
Punril (*or* Punrir) -kûrram, *di.*, (26), (27), 449, 451, 452, 454, 455, 456, 457, 492, 493.
Pura, *demon*, 353.
Puraiyâchchêri, *vi.*, 287, 297.
Purakkiliyûr-nâdu, *di.*, (26), 412, 498.
purakkudai, *outer parasol*, 41.
Pural-nâdu, *di.*, (28).
puramandalangal, *outlying countries*, 424.
purambadi, *the outside of a town*, (12), 124n, 436, 446n, 458.
Purambi Panangâdan, *m.*, 491.
Purâna, 514n.
Pûranai, *consort of* Aiyan, (40n).
Puranânûru, *collection of Tamil poems*, 378n, 379n.
Purangarambai-nâdu, *di.*, (22), 96, 99, 100, 101, 102, 105, 321, 333, 497.
Purar-kôttam, *di.*, (28), 507, 512.
purattudar, *ornament*, 19, 89.
puravari *or* puravuvari, *office*, (11), 412n.
puravu-pon, *tax*, 512.
puravuvari-tinaikkalam, *department of taxes*, 412.
pûrinellu, *mixed paddy*, 129.
purudipâdu, 360n.
Pûrva-Śivan, *sur. of* Araiyan Tillaikkaraiśu, 258.
Pûrva-Śivan, *sur. of* Kûttan Maralaichchilambu, 257.
Pûrva-Śivan, *sur. of* Pattâlagan Śîrudaikkaral, 256.
Pûrva-Śivan, *sur. of* Porchuvaran Tirunâvukkaraiyan, 256.
Pûśal Kûttan, *m.*, 491.
pushparâga, *topaz*, 435n.
pushyarâga, *s.a.* pushparâga, (17), 435.
pûtchi, *a tax*, 530n.
Putkalai, *consort of* Aiyan, (40n).
putrasûnu (used in the sense of *pautra*), *son's son*, 504n.
puttaga-vilai, 361.
Puttêri, *vi.*, 392, 393.
Puttêri-teruvu, *street*, 392n.
puttupparam, *a kind of edible fruit*, 129n.
Puttûr, *vi.*, 519, 535.
puttuttiruppi, *s.a.* appam, 129n.
Pûvadi Piśangan, *m.*, 493.
Pûvadi Tirumaralai, *m.*, 454.
Púválúr, *vi.*, (27).
Pûvanam, *f.*, 290, 297.
Pûvanam, *vi.*, 284n.
Puvanamurududaiyâl, *queen of* Kulôttunga-Chôla I., 391.
Puvaniśêgaran (Bhuvanaśêkhara) Karpagam, *m.*, 302.
Pûvanûr, *vi.*, (25), 229, 328, 457, 493.
Pûvâr, *s. a.* Púválúr, (27), 497.
Pûvatta Pattan, *m.*, 459n.

R.

Râchamalla, *W. Ganga, k.*, (3n).
Râdhêya, *s.a.* Karna, 512.
Raghuvamśa, *quoted*, 354n, 356n, 358n.
râjâdhirâja, *title*, 345, 358.
Râjâdhirâja I., *Chôla k.*, (20), 241n, 313.
Râjâdittan Ambalattâdi, *m.*, 258.
Râjâditya, *Chôla prince*, (2), 253, 259n, 381, 437 add.
Râjagôpâla-Perumâl, *te.*, 303.
Râjakanthîrava, *title of Chôla kings*, (9).
Râjakanthîrava-terinda-Valangai-Vêlaikkârar, *regiment*, (9), 299, 300.
Râjakêsari, *f.*, 259, 279.
râjakêsari, *grain and liquid measure*, 42, 47, 48, 49, 50, 51, 52, 53, 59, 60, 61, 62, 63, 64, 65, 67, 93, 95, 124, 131, 134, 149, 256, 278, 307, 404, 405, 426, 427, 428.
Râjakêsari-chaturvêdimangalam, *vi.*, (24), (25), 327, 456.
Râjakêsari Kôdandarâma, *m.*, 125, 300.
Râjakêsari Mûvêndavêlân, *ch.*, 459, 488.
Râjakêsari Mûvêndavêlân, *sur. of* Âlatturudaiyân Kâlan Kannappan, 459, 480, 492.
Râjakêsarinallûr, *sur. of* Talaiśayanapuram, (28).
Râjakêsarinallûr, *vi.*, (7), (10), (21), 132, 279, 459, 486, 487, 489.
Râjakêsarivarman, *sur. of* Âditya I., (40n), 460n.
Râjakêsarivarman, *sur. of* Kulôttunga-Chôla I., 92n, 230, 232, 234, 390.
Râjakêsarivarman, *sur. of* Kulôttunga-Chôla II., 153.
Râjakêsarivarman, *sur. of* Râjâdhirâja I., 241n, 313.
Râjakêsarivarman *or* Râjakêsarin *sur. of* Râjarâja I., (1), 1, 8, 14, 17, 21, 35, 42, 47, 68, 72, 121, 123, 128, 139, 142, 232, 241, 250, 256, 260, 278, 320, 333, 432.
Râjakêsarivarman, *sur. of* Vîra-Râjêndradêva I., 232.
Râjamalla-chaturvêdimangalam, *vi.*, (23), 334.
Râjanighantu, *quoted*, 81n.
Râjarâja, *ch.*, (4).
Râjarâja I., *Chôla k.*, (1), (2), (3), (4), (5), (6), (7), (8), (9), (10), (11), (12), (13), (14), (15), (17n), (19), (20), (21), (23n), (29), (30), (32), (33), (34), (35), (38n), (39), (40), 1, 2, 8 and add., 9, 10, 11, 14, 17, 18, 21, 35, 36, 37, 38, 39, 40, 41, 42, 47, 53, 59, 65n, 68, 72 and add., 73, 76, 81, 87, 90, 93, 95, 96, 99, 100, 101, 102, 103, 104, 105, 106, 110, 112n, 121, 123, 124, 125, 126, 128, 131, 132, 133, 134, 136, 137, 138, 139, 140, 141, 142, 144, 146, 148, 149, 150, 151, 152, 161, 165, 167, 169, 171, 172, 174, 176, 178, 187, 190, 193, 194, 196, 198, 199, 202, 203, 212, 217, 218, 220, 221, 222, 223, 224, 226, 227, 228n, 229,

230, 232, 236, 241, 242, 243, 244, 245, 249, 250, 251, 252, 256, 259, 260, 278, 279n, 298n, 302n, 303, 304, 306, 312, 320, 327n, 328, 333, 375, 381, 400, 401, 402, 403, 404, 405, 406, 409, 410, 411, 412, 414, 415, 419, 424, 425, 432, 436, 437, 458, 459, 460, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 495.
Râjarâja III., *Chôḷa k.*, 497, 498.
Râjarâja I., *E. Chalukya k.*, 125n, 230, 232.
Râjarâja II., *do.* 231.
Râjarâja, *E. Gaṅga k.*, 232n.
Râjarâja, *s.a.* Kubêra, (14).
Râjarâja-Abhaya Kulaśêkhara, *Chôḷa k.*, (20).
Râjarâja-Brahma-Mahârâja, *title of a Brâhmaṇa*, 125n, 437n.
Râjarâja-Brahma-Mahârâjan-aṅgâḍi, *bazaar outside Tañjâvûr*, (12), 437, 454, 457.
Râjarâja-Brahma-Mahârâjan-paḍaivîḍu, *sur. of* Śiva-dâsan Śôlai, (12), 458, 491.
Râjarâja-Brahmamârâyar, *ch.*, 307.
Râjarâja-chaturvêdimaṅgalam, *vi.*, (23), (28).
Râjarâja-Gaṇitâdhirâjan, *sur. of* Parântakan Pâṇḍyakulâśani, 302.
Râjarâja gate, *the second gôpura of the Bṛihadîśvara temple*, 227, 228, 328, 338, 414.
Râjarâja-Îśvara *or* Râjarâjêśvara, *s. a.* Bṛihadîśvara, (1n), (5), (6), (7), (8), (10), (11), (13), (14), (19), (20), (24n), (29), (34), (37), (39), (40), 1, 8, 9, 10, 11, 35, 42, 47, 68, 72, 73, 74, 76, 77, 93, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 109, 110, 112, 121, 123, 124, 125, 126, 129, 131, 134, 136, 137, 138, 141, 144, 148, 149, 150, 152, 157, 158, 160, 165, 166, 168, 169, 171, 176, 187, 193, 196, 199, 202, 212, 218, 220, 221, 222, 223, 226, 236, 241, 242, 246, 247, 250, 256, 259, 278, 306, 307, 312, 320, 333, 395, 397, 401, 402, 403, 405, 406, 408, 409, 410, 412, 413, 415, 419, 432, 436, 458, 477, 478, 479, 480, 481, 482, 483, 485, 486, 488, 491, 492, 495, 496, 497, 498.
Râjarâja Kaḍigaimârâyan, *sur. of* Kumaran Aru-moṛi, 300.
Râjarâja Kattiyaraiyan, *sur. of* Kaṇḍayan, 402.
Râjarâjakêsarivarman, *sur. of* Râjarâja I., (1).
Râjarâja-Mahârâjan, *sur. of* Kuravan Ulagaḷandân, (6), (10), 459, 485, 486, 487, 488, 489, 491.
Râjarâja-maṇḍalam, *sur. of* Pâṇḍi-nâḍu, (21), (28) 149, 3 20, 424, 427.
Râjarâja-Mûvêndavêḷâr, *sur. of* Udayadivâkaran Tillaiyâḷi, (11), 92, 95.
Râjarâjanallûr, *sur. of* Tannîrkkunram, (21), 49.
Râjarâja-Pallavaraiyan, *m.*, 312.
Râjarâja-Perunâviśan, *sur. of* Śeyadaran (Jayadhara) Nettânan, 302.
Râjarâja-Perundachchan, *sur. of* Vîraśôṛan Kuñjaramallan, 303.
Râjarâja Peruṅgâvidi, *sur. of* Âchchan Tiruvêṅgaḍam, 302.
Râjarâja Pichchan, *sur. of* Pâlan (Bâla) Tiruvâñjiyattaḍigaḷ, 256.
Râjarâja Prayôgadaraiyan, *sur. of* Kôn Śaḍaṅgavi (Shaḍaṅgavid). 302.
Râjarâjapuram, *vi.*, (25), 452, 488.
Râjarâja-Sahasrabâhu, *sur. of* Kûttan Âdittan, 298.
Râjarâja-Śrîhastan, *sur. of* Vîra-Śôṛan Viḍaṅgan, 298.
Râjarâja-terinda-Pâṇḍi-tirumañjanattâr-vêḷam, *quarter outside Tañjâvûr*, (12), 437, 456, 458, 480, 484, 485.
Râjarâja-terinda-Valaṅgai-Vêḷaikkâṛar, *regiment*, (9), 299.
Râjarâjatteriñja-Kaikkôḷar, *do.*, (9n).
Râjarâja-vaḷanâḍu *or* Vaḍagarai-Râjarâja-vaḷanâḍu, *di.*, (24n), (26), 437, 447, 448, 449, 451, 452, 453, 454, 455, 458, 478, 483, 484, 486, 487, 489, 490, 492, 493, 494, 495, 496, 497.
Râjarâja-vaḷanâḍu, *s. a.* Râjarâja-maṇḍalam, (6).
Râjarâja-vaḷanâḍu, *sur. of* Mâppiśumbu-Kôṭṭiyâram, (29), 425, 427, 428.
Râjarâja Vâṇakôvaraiyan (Vâṇôkavaraiyan) *or* Vâṇakôvarayan, *ch.*, 460, 488, 490, 491, 492, 493, 495.
Râjarâjêśvara-nâṭaka, *drama*, (11n), 306, 307.
Râjarâji, *f.*, 259, 281, 291.
râjasapakkanai, *tax* (?), 118 and add.
Râjasiṁha, *Pâṇḍya k.*, 379, 387.
Râjasiṁha, *sur. of* Narasiṁhavarman II., (37), 364, 371n, 503.
Râjasiṁhavarmêśvara, *s.a.* Kailâsanâtha, 390, 392.
Râjâśraya, *sur. of* Râjarâja I., (5n), (7), 260.
Râjâśraya-chaturvêdimaṅgalam, *sur. of* Uyyakkoṇḍân Tirumalai, (23), 74, 228, 326, 483.
Râjâśrayapuram, *sur. of* Mêrpâḍi, (28).
Râjâśraya-vaḷanâḍu, *di.*, (24), 326, 338.
Râjâśraya-vaḷanâḍu, *or* Vaḍagarai Râjâśraya-Vaḷa-nâḍu, *sur. of* Maṛa-nâḍu, (29), 60, 401.
Râjaśûḷâmaṇi, *f.*, 288.
râjâvarttam, *lapiz lazuli*, (16n), 73, 434.
Râjavidyâdhara, *title of Chôḷa kings*, 437n.
Râjavidyâdhara-Mâyileṭṭi, *sur. of* Âchchan Kônûrk-kâḍan, 460, 485.
Râjavidyâdharanallûr, *vi.*, (27), 448.
Râjavidyâdharapperunderu, *street outside Tañjâvûr*, (12), 437, 446, 447, 453, 455, 458, 495, 496.
Râjavidyâdhara-Viṛupparaiyan, *sur. of* Amudan Dêvan, 459, 482, 483, 485, 486, 487, 488, 489, 493.
Râjavinôda, *title of Chôḷa kings*, (9).
Râjavinôda-terinda-Valaṅgai-Vêḷaikkâṛar, *regiment*, (9), 99.
Râjêndra *or* Râjêndra-Chôḷa (Râjêndraśôṛa) I., *Chôḷa k.*, (4), (6), (7), (9), (15), (19n), (20), (26n), (39), 77, 81, 84, 87, 90, 92, 93, 94, 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 106, 108, 109, 139n, 142, 166, 167, 168, 169, 172, 194, 220, 221, 222, 227, 230, 232, 245, 246, 250n, 278n, 279n, 304, 306, 344n, 392, 393, 402, 403, 404, 405, 407, 408, 409, 411, 412, 413, 415.
Râjêndra-Chôḷa *or* Râjêndra-Chôḍa II., *s.a.* Kulôttuṅga-Chôḷa I., 230, 231, 232, 234n.
Râjêndra-Chôḷa, *sur. of* Râjêndradêva, 303, 304.
Râjêndradasaraiyan, *m.*, 298.
Râjêndradêva, *Chôḷa k.*, (11n), (15), 230, 232, 249, 303, 304, 306, 307.
Râjêndrasiṁha, *sur. of* Râjarâja I., (7), 53n.
Râjêndrasiṁha-chaturvêdimaṅgalam, *vi.*, (25), 323, 335.

Râjêndrasiṁha-Mûvêndavêḷân, *m.*, 112.
Râjêndrasiṁha-, Râjêndraśiṅga- *or* Vaḍagarai-Râjêndraśiṅga(siṁha)-vaḷanâḍu, *di.*, (7), (23), 53, 59, 74, 76, 77, 124, 125, 126, 149, 160, 324, 325, 326, 336, 337, 338, 437, 451, 453, 456, 457, 458, 459, 477, 482, 484, 485, 486, 487, 491, 492, 494, 496, 497.
Râjêndraśiṅga, *sur. of* Râjarâja I., 437.
Râjêndra-Śôṛa-Brahmamârâyan, *sur. of* Kṛishṇa-Râma, 139n.
Râjêndraśôṛanallûr, *vi.*, 119.
Râjêndraśôṛan-tirumadil, *wall of the Bṛihadîśvara temple*, 393.
Râjiga, *s.a.* Râjêndra-Chôḷa II. (Kulôttuṅga), 231.
rakta-bindu, *flaw in diamond*, (16n), 81.
Râma, *saint*, 356, 357, 387n, 512.
Râmaśarman, *m.*, 373.
Râmâyaṇa, *Epic*, (36).
Raṇamukha-Bhîma, *title of Chôḷa kings*, (9).
Raṇamukhabhîma-terinda-Valaṅgai-Vêḷaikkârar, *regiment*, (9), 300.
Raṇastipûṇḍi, *vi.*, (4).
Raṇaśûra, *k.*, 108.
Raṅga-maṇḍapa, 73n.
Raṅganâtha, *te.*, 230, 252n.
Râshṭrakûṭa, *dy.*, (2), (6), 253, 259, 381, 505.
Rathasaptami, *festival*, (38n).
Raṭṭakulakâla-chaturvêdimaṅgalam, *sur. of* Umaiyûr, (27).
Raṭṭakulakâla-chaturvêdimaṅgalam, *sur. of* Uppûr, (27), 448, 452.
Raṭṭapâḍi (Iraṭṭapâḍi) seven and a half lakhs, *co.*, (6), (21), 8, 17, 35, 48, 72, 94, 108, 123, 128, 221, 241, 250, 256, 303, 307, 432.
Raudramahâkâḷam, *te.*, (40), 458n.
Raudramahâkâḷattu-maḍaviḷâgam, *quarter outside Tañjâvûr*, (12), 458, 478.
Rauhiṇaguhâ, *cave*, 372.
Râvaṇa, *demon*, 387n.
Ravi, *s.a.* Sûrya, (38n).
Ravikulamâṇikkanallûr, *vi.*, (25).
Râyakôṭa, *vi.*, 502n, 506n.
Rêvâ, *queen of* Nandivarman II., 505, 511.
Rêvâ, *ri.*, 511.
Rêvati, *m.*, 373.
Ṛishabhanandi, *m.*, (535).
Ṛishabhârûḍhamûrti, *form of* Śiva, (33).
Ṛishabhavâhanadêva, image of, (33), 178, 187, 190.
Ṛishi-Vaikhânasa-Nârâyaṇa-Bhaṭṭa, *m.*, 535.
Ṛishi-Vaikhânasa-Śaṅkaranârâyaṇa-Bhaṭṭa, *m.*, 535.
Ṛishi-Vaikhânasa-Satyagarbha-Bhaṭṭa, *m.*, 534.
Rôhiṇî, *queen of* Hiraṇya, 344, 358.
Roman, 428.
Rudra, *s.a.* Śiva, (31n).
Rudrajit, *mythical k.*, 376, 386.
rudrâksha, *beads*, 159, 160, 169, 174, 193.
Rudrakumâra, *m.*, 373.
Rudra-Mahâkâḷa, *form of* Śiva, (40).
Rudramaṇṭa, *m.*, 373.
Rudranandi-Bhaṭṭa-Sômayâjin, *m.*, 532.
Rudraṅgaṇṇanâr, *Tamil poet*, 153, 377.
Rudraśarma-Daśapurîya, *m.*, 534.
Rudraśarman, *m.*, 373.
Rudra-Śivan, *sur. of* Kâśyapan Eḍuttapâda-Pichchan, 257.
Rudra-Śivan, *sur. of* Kûttan Veṇkâḍan, 258.
Rudra-Śivan, *sur. of* Veṇkâḍan Namaśśivâyam, 258.

S.

Śabara, *tribe*, 364, 372.
sabhâ, *a village assembly*, (19), 74.
Sabhâpati, shirne of, (13n).
Śachî, *wife of Indra*, 511.
Saḍaiyan Nichchal, *m.*, 497.
Sadâśiva, *s.a.* Śiva, 362, 370.
Sadâśivamûrti, *s.a.* Pañchamukha, (31n).
Sadâ-Śivan, *sur. of* Kamban Tirunâvukkaraiyan, 257.
Sadâ-Śivan, *sur. of* Pâlan (Bâla) Tiruvâñjiyattaḍigaḷ, 256.
Sadâśivarâya, *Vijayanagara k.*, 507.
Śadayam, *s.a.* Śatabhishaj, (1n).
śaduram, *side*, 90.
Śaduri, *f.*, 279.
Sadyôjâta, *face of Pañchamukha*, (30n).
śagaḍaikoṭṭigaḷ, *beaters of the large drum*, 301.
Sâhityadarpaṇa, *quoted*, 354n, 356n.
Sahya, *the Western Ghats*, 231, 236.
Śaiva, (1), (5n), (11), (12), (13), (14), (19), (20), (29), (30), (33n), (35), (36), (38), (39), (40), (41), 134, 152, 154, 167, 174, 193, 252, 253, 258n, 260, 281n, 282n, 283n, 285n, 287n, 301n, 302n, 324n, 340, 374, 413, 529n.
Śaiva-âchârya, (19n), 105, 109, 413, 415.
Śaivâgamaśêkhara, *name of a work*, (37n).
Śaivism, (19n).
Śaka, *era*, (5), (13n), 117, 118, 308, 338, 339, 340n, 498, 499, 519n.
Sakalabhuvanachakravartin, *title of* Kôpperuñjiṅga, 340.
Śâkhâ, 373n.
śâkkai, *a fortune-teller*, 298n.
Śakkarakôṭṭam (Chakrakôṭṭa), *the Bastar country*, 108, 230, 234.
śakkattu, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 145, 166, 188, 189, 190, 193, 214, 215, 216, 227, 242, 243, 244, 245, 399, 435.
Śakra, *s.a.* Indra, 355, 386, 529.
Śakti, *s.a.* Grâmadêvatâ, (40).
Śakti, *weapon*, (36), (37), 511.
Śaktivarman, *E. Chalukya k.*, (3), (4).
śâlâbhôga, 59, 67 and add.
śâlai, *hall*, 133.
Śâlai, *s.a.* Kâṇḍaḷûr-Śâlai, 241n.
śâliyatteru, *street inside Tañjâvûr*, (12), 437, 450, 455, 458, 478, 481.
Śaḷukki, *s.a.* Chalukya, 303.
Sâḷuva, *dy.*, 117 add.
Sâḷuva-sâḷuva, *title*, 118.
Sâmantanârâyaṇa *or* Sâmantanârâyaṇa Toṇḍaimân, *ch.*, 113, 115.
Sâmantanârâyaṇa-chaturvêdimaṅgalam, *vi.*, (26n), 113, 115.
Sâmantanârâyaṇa-Viṇṇagar-Emberumân, *te.*, 113, 115, 117.

śambaḍi, *flaw in diamond*, (17n).
Śambandan̲ Ârûran̲, *m.*, 257.
Śambhu, *s.a.* Śiva, 378.
Saṁgrâmarâghava, *sur. of* Parântaka I., 379, 387.
Saṁgrâmavijayôttuṅgavarman, *Kaṭâha k.*, 106, 109.
Śâmikuṭṭi-Chaturvêdin, *m.*, 534.
Śamîvanêśvara, *te.*, 282n.
Śaṁkara (Śaṁkarâchârya), *Advaita teacher*, 389n.
Śaṁkara, *s.a.* Śiva, 311.
Śaṁkaragrâma, *vi.*, 364, 372.
Śaṁkaravijaya, *work*, (35), 389n.
saṁkrama *or* saṁkrânti, 123, 124, 131.
Samudradatta-chaturvêdimaṅgalam, *vi.*, 372.
Samudragupta, *Gupta k.*, 343n.
Samudra . . . . . puram, *vi.*, 119.
Śâmuṇḍi, *f.*, 283.
Śâṁyava, *s.a.* Bharadvâja, 510.
Śaṁyu, *sage*, 342, 355, 363, 370, 501, 510.
śâṇ, *a span*, 10n.
Sanaka, *sage*, (30n), (33).
Sanandana, *do.*, (30n) (33).
Sanâtana, *do.*, (33).
Sanatkumâra, *do.*, (33).
śaṇbaṅgârai, *ornament*, 399.
Śaṇḍai, *f.*, 296.
Śândimattîvu (Śântimat), *island*, 94, 108, 221, 402, 403.
Śandiralêgai (Chandralêkhâ), *s.a.* Sendalai, (26), 454, 477, 482, 494.
Śandiram, *f.*, 287.
Śandiramalliśvara *or* Śandiramalli-Îśvara, *te.*, 287, 294.
Śandiran̲ Kaḷattûr, *m.*, 492.
Śandiran̲ Nâraṇan̲, *m.*, 486.
Śandiran̲ Pâṇḍi, *m.*, 486.
Śandiraśêgari, *f.*, 296.
śandivikkiragappêr̲u, *tax*, 115.
Sandur, *vi.*, (37).
Śaṅgam, *f.*, 286.
Śaṅgan̲ Śittakuṭṭi, *m.*, 479.
Śaṅgâṇi, *f.*, 290, 291.
Śaṅgi, *f.*, 280.
Śaṅgatti-chaturvêdimaṅgalam, *vi.*, (24), 326.
Śaṅgîśvara, *te.*, 294.
Śaṅkhâ, *queen of* Nandivarman III., 505.
Sâṅkhya, *system of philosophy*, 511.
Śan̲n̲akkuri, *family name*, 506, 512.
śan̲n̲âliyaḷ, 302.
Śan̲n̲amaṅgalam, *sur. of* Kaḷḷûr, (22), 322, 334.
Santâna-Gaṇapati, *form of* Gaṇapati, (35).
śânti-kûttan̲, *actor*, 307.
śappaḍi, *flat diamond*, (16n), 82.
śappatti, *variety of pearl*, (17n), 35, 36, 37, 38, 39, 40, 41, 145, 166, 174, 188, 189, 190, 214, 215, 216, 227, 242, 243, 244, 245, 398, 399, 410.
Saptamâtṛis, *group of female deities*, (40n).
saptaśari, *ornament*, 145.
śaraḍu, *thread*, 35, 81, 432.
śaraimalam, *flaw in diamond*, (17n).
Sarasîpurî, *sur. of* Kolanu, 308.
Śaravaṇôdbhava, *form of* Subrahmaṇya, (37).
Sarfôji-Mahârâja, *Mahrâṭha king of Tanjore*, (13n).
Śar̲padêvi, *f.*, 287.
Śarva, *s.a.* Śiva, 386, 512.
Sarvakratuyâjin, *title of a Brâhmaṇa*, 518.
Sarvakratuyâji-Tattaṅkumaran̲, *m.*, 533.
sarvamânya, *a tax-free grant*, 499.
Śarvâṇî, *s.a.* Pârvatî, 510.
Śarva-Śiva-Paṇḍita, *m.*, (19n), 109, 413.
Śaśa, *m.*, 357n.
śâsana, *an edict*, 8, 390.
Śâstâ, *s.a* Aiyan̲, (40n).
Śatabhishaj, *asterism*, (1n).
Śatrubhujaṁga-terinda-Valaṅgai-Vêḷaikkâr̲ar, *regiment*, 299.
Śatrumalla (Śatturumallan̲), *sur. of* Mahêndravarman I., 341.
Śâttam, *f.*, 283.
śaṭṭam, *frame*, 35, 73, 81, 432.
śaṭṭam, *variety of ruby*, (17n), 82, 83, 88, 434.
Śâttamaṅgalam, *vi.* in Kshatriyaśikhâmaṇi-vaḷanâḍu, (22).
Śâttamaṅgalam, *vi.* in Pâṇḍyakulâśani-vaḷanâḍu, (26), 449, 454, 457.
Śâttan̲ . . ., *m.*, 486.
Śâttan̲ Âchchan̲, *m.*, 492.
Śâttan̲ Amaran̲, *m.*, 449.
Śâttan̲ Ambalam, *m.*, 301, 456.
Śâttan̲ Araṅgan̲, *m.*, 493.
Śâttan̲ Êr̲an̲, *m.*, 450.
Śâttan̲ Irâman̲, *m.*, 450.
Śâttan̲ Kâḍan̲, *m.*, 483, 487.
Śâttan̲ Kaḷari, *m.*, 448.
Śâttan̲ Kâḷi, *m.*, 457.
Śâttan̲ Kaṇḍarâchchan̲, *m.*, 457.
Śâttan̲ Kaṇṇi, *m.*, 455.
Śâttan̲ Kâri, *m.*, 448, 489.
Śâttan̲ Kôlan̲, *m.*, 454.
Śâttan̲ Kuṇamaḍi, *m.*, 457.
Śâttan̲ Nâgan̲, *m.*, 449.
Śâttan̲ Nichchal, *m.*, 493.
Śâṭṭanpâḍi, *vi.*, (24), 61.
Śâttan̲ Piraṇḍai, *m.*, 485.
Śâttan̲ Pon̲n̲an̲, *m.*, 453.
Śâttan̲ Śir̲ukoḷḷi, *m.*, 450.
Śâttan̲ Taṇakkan̲, *m.*, 453.
Śâttan̲ûr, *vi.*, (25), 335.
Śatti Ârûr, *m.*, 299.
Śatti Iraṇakôlan̲, *m.*, 301.
Śattimaṅgalam, *vi.*, (23), 336.
Śatti Pon̲n̲an̲, *m.*, 299.
Śatti (Śakti) Tirunâvukkaraiyan̲, *m.*, 258.
Śatturu Mar̲apâḍi, *m.*, 479.
Śatturu Piḍâran̲, *m.*, 453.
Śatturu Śîyârûr, *m.*, 453.
śaṭṭuvam, *a ladle*, 423.
Satyâ (Satyabhâmâ), *consort of* Vishṇu, 530.
Satyasêna, *k.*, 502, 510.
Satya-Śivan̲, *sur. of* Aiññûr̲r̲uvan̲ Veṇkâḍan̲, 257.
Satya-Śivan̲, *sur. of* Irâman̲ (Râma) Śambandan̲, 257.
Satya-Śivan̲, *sur. of* Kûttan̲ Amarabhujaṁgan̲, 257.
Śatyâśraya (Ir̲ivabeḍaṅga), *W. Chalukya k.*, (5), (6), (13), 2, 13.
Śatyâśrayakulakâla-chaturvêdimaṅgalam, *sur. of* Teṅgambûṇḍi, (27), 447.

Śauṇḍarasa, *m.*, 339.
Saura, *sect*, 364.
Saurabhêya, *form of* Subrahmaṇya, (37n).
śavakkam, *variety of diamond*, (16n), 19, 82.
Śâvândi-Paṭṭaṉ Pûvattaṉ Pûvattaṉâr, *ch.*, 459, 482.
śavi, *a bundle*, 90,215.
Savitri, *s.a.* Sûrya, (38n)
Śâvûr Parañjôdi, *m.*, 301, 428, 460, 489, 495, 496.
śâyalam (pâdaśâyalam), *ornament* (?), 19, 20, 88, 89.
Śayyam, *s.a.* Sahya, 236.
śeḍi, *a shrub*, 407.
śekkiṟai, *tax on oil-mills*, 117.
Śêkkiṟâr, *Tamil poet*, (19), 153, 167.
Śellûr, *vi.*, 290.
Śelvaṉ Kaṇavadi Tembaṉ, *m.*, 258.
Śemâni, *f.*, 286.
Śembaṅguḍi, *vi.*, (24), 301 and add 459, 482, 483, 485, 486, 487, 488, 489, 493.
Sembarai, *vi.*, (24).
Sembiamahádévi, *vi.*, (22).
Śembiyaṉ, *s.a.* Chôḷa, 381.
Śembiyaṉ Koṟṟapperuṅgaṇi, *sur. of* Tuṇaiyaṉ Âdittaṉ, 302.
Śembiyaṉmâdêvi, *f.*, 291.
Śembiyaṉmahâdêvi-chaturvêdimaṅgalam, *s.a.* Sembiamahádévi, (22), 321, 333.
Śembiyaṉmahâdêvi-chaturvêdimaṅgalam, *vi.*, (21), 456.
Śembiyaṉ Mâvalivâṇarâya, *sur. of* Prithivîpati II., 376, 381, 389, 390.
Śembiyaṉ Peruṅgâvidi, *sur. of* Araiyaṉ Maṇaliliṅgaṉ, 302.
Śembiyaṉ Vâdyamârâyaṉ, *sur. of* Araiyaṉ Ambalanâdaṉ, 299.
Śembiyaṉ Viṇai-Âdittaṉ, *sur. of* Subrahmanyaṉ Kûttaṉ, 298.
Śembiyaṉ Viṟupparaiyaṉ, *m.*, 109.
Śemboṉ, *f.*, 284, 293.
Śemburai-kaṇḍam, *di.*, (24), 63.
Śêṉâmugam, *quarter of* Nâgapaṭṭaṉam, 290.
Sênâni, *form of* Subrahmaṇya, (36), (38).
sênâpati, *a general*, (6), 459, 485, 486, 487, 488, 489.
Sênâpati, *form of* Subrahmaṇya, (37), (38).
Śêndakumâra-Shaḍaṅgavid, *m.*, 533.
Sendalai, *vi.*, (26).
Śêndamaṅgalam, *vi.*, (22).
Śendâmaraikkaṇṇa-Nayaṉâr, *s.a.* Puṇḍarîkâksha-Perumâḷ, 298n.
Séndangudi, *vi.*, (26).
Śêndaṉ Kâḍaṉ, *m.*, 495.
Śêndaṉ Kâri, *m.*, 491.
Śêndaṉ Śâkkûr, *m.*, 447.
Śeṅgaṇ *or* Śeyyagaṇ, *s.a.* Kôchcheṅgaṇ, 153, 259, 378, 379.
śeṅgaṟunîr, *red lily*, 512.
Śeṅgâṭṭu-kôṭṭam, *di.*, (28).
śeṅgoḍikkâṇam, 360.
Śeṅguḷam, *f.*, 282.
Śeṅguṭṭuvaṉ, *Chêra k.*, 378.
Śeṇṇai-nâḍu, *di.*, (3n)
Śeṉṉimaṅgala-kûṟṟam, *di.*, (27), 493, 496.
Sênûr, *vi*, (9n).
śeppâṇi, *copper nail*, 73, 81, 432.
Śêrala, *s.a.* Chêra, 311.
Śêralaṉ, *the Chêra king*, 241n.
Śêramâṉ, *do.*, 10, 113n.
Śêramaṅgai, *f.*, 278.
Śêramânmahâdêvi-chaturvêdimaṅgalam, *s.a.* Sérmádévi, (28).
Śêri Iḷaṅgôdaraiyaṉ, *m.*, 489.
Śêri Mâṟaṉ, *m.*, 490.
Śêri Pûvaṉ, *m.*, 490.
Śêri Śeruvaḍai, *m.*, 451.
Śêri Śûṟṟi, *m.*, 490.
Śeriya, *s.a.* Pâṇḍya, (3), 8, 17 and add., 35, 48, 72, 123, 128, 149n, 241, 250, 256, 311, 432.
Sérmádévi, *vi.*, (28).
Śêṟṟûr, *s.a.* Séttúr, (22), 334.
Śêṟṟûr-kûṟṟam, *di.*, (22), 322, 334, 411.
Śerumadaṉ Paṭṭaṉ, *m.*, 488.
Śeruvaṉ Kâmaṉ, *m.*, 481.
Śeruvaṉ Pâri, *m.*, 481.
Śeruvaṉ Piśaṅgaṉ, *m.*, 481.
Śeruvattaviraiyaṉ (Śeruvattavaraiyaṉ), *m.*, 298.
Śeruviḍai Aḍigaḷ, *m.*, 484.
Śeruviḍai Aṟiyâkkali, *m.*, 484.
Śeruviḍai Kâri, *m.*, 490.
Śeruviḍai Śûrai, *m.*, 484.
śeruvu, *a field*, 392.
Śêsha, *serpent*, 149n.
Śêṭṭai *or* Śêṭṭaiyâr, *s.a.* Jyêshṭhâ, (19), (41), 60n.
Śêṭṭai *or* Śêṭṭaiyâr, *te.*, 60, 66.
Śêṭṭalûr, *vi.*, 519, 533, 534.
Śêṭṭaśarman, *m.*, 534.
Śêṭṭaya-Chaturvêdin, *m.*, 533.
Śeṭṭi, *f.*, 280.
Śeṭṭi Eḍuttapâdam, *m.*, 257.
Śeṭṭi Kâḍaṉ, *m.*, 449.
Śeṭṭimaṅgalam, *vi.*, (24n), 60.
Śeṭṭi Nâ . . . ., *m.*, 449.
śeṭṭiṟai, *tax on trade*, 117.
Śêṭṭiṟeṅga-Sômayâjin, *s.a.* Jyêshṭhapâda-Sômayâjin, 345, 360.
Séttúr, *vi.*, (22).
Seven Pagodas, *s.a.* Mâmallapuram, (33n).
śeviḍu, *liquid measure*, (18), 74, 75, 77, 129, 130.
Sevilipéri, *vi.*, (29).
Śevvappa-Nâyaka, *Tanjore Nâyaka ch.*, 498, 499.
Śeyadaraṉ (Jayadhara) Nettâṉaṉ, *m.*, 302.
Śêyâṟu, *ri.*, 345, 359n, 360.
Śêynallûr, *s.a.* Śêyñalûr, (23), 324, 336.
Śêyñalûr, *vi.*, 324n.
Śeyyapâdam, *f.*, 291, 292.
Śeyya-Śôram, *f.*, 259, 292.
Śeyyavâymaṇi, *f.*, 297.
Shaḍânana, *form of* Subrahmaṇya, (36), (37), (38).
Shaḍaṅgavid, *title of a Brâhmaṇa*, 518.
Shâṇmâtura, *form of* Subrahmaṇya, (37n).
Shaṇmukha, *s.a.* Kumâra, (36), (37).
Shiyáli, *vi.*, (24).
Sholinghur, *vi.*, 502n.
śî, (śrî), 293n.
Śibi, *mythical k.*, 376, 377, 386.
śidâri (sitâr), *bark of a tree*, 130n.
Siddhalingamadam, *vi.*, (27).

Siddhântasârâvalî, *Śaiva work*, (19n).
Śîdêvi, *f.*, 290, 293n, 294.
śiḍukku, *ornament*, 216, 428, 434n.
signs, of the Zodiac :—
Mithuna, 309.
Vriśchika, 340n.
Śîkaṇḍapuram, *vi.*, 281.
Śîkaṇḍi, *f.*, 280, 281, 285, 289, 293n.
Śikhâ-Śivan̲, *sur. of* Guṇappugaṟ Marudan̲, 259.
Śikhâ-Śivan̲, *sur. of* Râjâdittan̲ Ambalattâḍi, 258.
Śikhivâhana, *form of* Subrahmaṇya, (37n).
Sîkiṭṭan̲ Kâṟâyil, *m.*, 452.
Śîkurugûr, *f.*, 291, 293n.
Sîkurugûr, *s.a.* Tirukkurugûr, 260.
Śilaiyan̲ Nakkan̲, *m.*, 484.
Śîlan̲ Aravan̲, *m.*, 479.
Śîlan̲ Kârâṉai, *m.*, 479.
Śîlan̲ Karuvûr, *m.*, 451.
Śîlan̲ Pichchan̲, *m.*, 479.
Śilappadigâram, *Tamil poem*, (17n), 378.
Śîlaśûḷâmaṇi, *f.*, 287, 292, 294.
Siṁhaḷa (Ceylon), *co.*, 311 and add., 343, 356.
Siṁhamukhâsura, *demon*, (41n).
Siṁhanandin, *Jaina teacher*, 380, 387.
Siṁhavarman, *Pallava k.*, 343, 356, 503, 506, 510.
Siṁhavarman I., *do.*, 503.
Siṁhavarman II., *do.*, 503.
Siṁhavishṇu, *do.*, 343, 344, 356, 357, 363, 370, 503, 504, 505, 506, 510, 513.
Śiṉattaraiyan̲, *m.*, 115.
Sinda, *dy.*, 503n.
Sindhuvârahrada, *tank*, 372.
Śiṅgaḍi, *f.*, 294.
Śiṅgaḷa, *s.a.* Siṁhaḷa, 48, 72, 256, 311.
Siṅgaláṇdi, *vi.*, (22).
Śiṅgaḷântaka, *title of Chôḷa kings*, (9).
Śiṅgaḷântaka-chaturvêdimaṅgalam, *s.a.* Singaláṇdi, (22), 321.
Śiṅgaḷântaka-terinda-parivârattâr, *regiment*, (9), 96.
Śiṅgaṇa (Siṁhaṇa), *s.a.* Jayasiṁha IV., 231, 232, 235n, 390, 391n.
Śiṅgaṇam (Śiṅgaṇa-maṇḍalam), *the country of* Siṁhaṇa (Jayasiṁha IV.), 235.
Śiṅgan̲ Koṟamban̲, *m.*, 496.
Śiṅgan̲ Paramaḍi, *m.*, 448.
Śiṅgan̲ Ponnan̲, *m.*, 496.
Śiṅgappaḷḷi Nâgabatta Śêshâstiri (Śêshâdri), *m.*, 499.
Singhalese, (5), (10).
Sinnam, *a vessel*, 10 add.
Śîpaṭṭâli, *f.*, 293.
Śippan̲ Maṟapâḍi, *m.*, 302.
Śîrâla *or* Śîrâḷadêva, *son of* Śiṟuttoṇḍa-Nambi, (40), 172, 174, 251n, 252, 253, 299n.
Śîrgâṛi (Shiyali), *vi.*, 154n.
Śirimânpâtti, *vi.*, 514.
Śiṟiya Aravam, *f.*, 292.
Śiṟiyâḷ, *f.*, 285.
Śiṟiyân̲ Ârûr, *m.*, 454.
Śiṟiyân̲ Paṉṟi, *m.*, 496.
Śiṟiyân̲ Sûṟṟi, *m.*, 454.
Śiṟiya-Umai, *f.*, 292.
śirôvarttanai, *the top of a liṅga*, 137.
Śiṟpachintâmaṇi, *name of a Tamil work*, (35), (37).
Śiṟṟaman̲ Kurundan̲, *m.*, 495.
Śiṟṟaman̲ Pugaṟan̲, *m.*, 495.
Śiṟṟambal, *s.a.* Trichinopoly, (23).
Śiṟṟambar, *s.a.* Sittambar, (25), 229.
Śiṟṟâmûr, *vi.*, 333.
Śiṟṟariyûr, *vi.*, 389.
Śiṟṟaya, *m.*, 513.
Śiṟṟiṉavâṟ, *vi.*, (25), 229, 450.
Śiṟṟiṅgûr, *s.a.* Siddhalingamadam, (27).
Śiruchchêndamaṅgalam, *vi.*, (22).
Śîruḍaikkaṟal, *f.*, 294.
Śîruḍaiyâḷ, *f.*, 280, 284, 288.
Śiṟudan̲am, *minor treasure*, (11), 9, 123, 193, 226.
Śirudan̲attukkaṇgâṉi-ttaṭṭân̲, (11n).
Śiṟudan̲attuppaṇimakkaḷ, *class of servants*, (11), 95, 405.
Śirudan̲attu-Perundaram, *title*, (11), 402n.
Śiṟudan̲attu-Vaḍugakkâlavar, *regiment*, 9, 298.
Śiṟudan̲attu-Valaṅgai-Vêḷaikkâṟappaḍaigal, *class of military recruits*, (9).
Śirukalattúr, *vi.*, (27).
Śiṟukoḷḷi Śêndan̲, *m.*, 490.
Śiṟukuḷattûr, *s.a.* Sirukalattúr, (27), 454.
Śiṟumaṅgalam, *vi.*, (29), 498.
Śiṟumaṅgalamuḍaiyân̲, *a native of* Śirumaṅgalam, *ch.*, 498.
Śiṟu-Munniyûr, *vi.*, (25n), 65 and add.
Śiṟupaṟuvûr, *s.a.* Bilappaluvúr, (24), 519, 535.
Śiṟûr, *vi.*, (28n).
Śiṟu-Śemburai, *s.a.* Sembarai, (24), 63.
Śiṟuttoṇḍa, Śiṟuttoṇḍa-Nambi *or* Śiṟuttoṇḍa-Nâyan̲âr, *Śaiva saint*, (40), (41), 172, 174, 301n.
Śiṟuveṇṇi, *vi.*, (25), 495.
Śiśu, *s.a.* Kumâra, 387.
Śiśupâlavadha, *quoted*, 356n.
sitapiñchha (śvêtagarut), *a swan*, 380, 387n.
Śittakuṭṭi Nakkan̲, *m.*, 479.
Śittakuṭṭi Paraman̲, *m.*, 478.
Sittambar, *vi.*, (25).
Śittiran̲ Kêśuvan̲ (Kêśava), *m.*, 297.
Śittiravalli, *f.*, 286, 289.
Śiva, *god*, (14), (19), (20), (29n), (31), (32), (33), (34), (35), (38), (39), (40), (41), 2, 11n, 60n, 73n, 134, 137, 140, 141, 142, 149n, 152, 154, 161n, 167, 169, 172, 174 and add., 177, 178, 190, 191, 193, 199, 203, 246, 253, 257n, 280n, 282n, 295n, 296n, 298n, 312, 342, 353, 354n, 355, 357, 371, 376, 378, 379, 386n, 388n, 389n, 390, 501, 504, 506, 507, 510, 511, 512, 514, 517, 519.
Śivachûḷâmaṇimaṅgalam, *s.a.* Ukkal, (28).
Śivadâsa, *m.*, 511.
Śivadâsan̲śôlai, *quarter outside Tañjâvûr*, (12), 458, 491.
Śivadêvi, *f.*, 291.
Śivakkoṟundu Śambandan̲, *m.*, 258.
Śivakkoṟundu Śîrâḷan̲, *m.*, 257.
Śivaḷaiykkuḍi, *vi.*, (22).
Śivamâra, *W. Gaṅga k.*, 380, 387.
Śivan̲ Anantan̲, *m.*, 258.
śivandanîr, *property of pearl*, (17n).
Śivapâdaśêgaran̲ (Śivapâdaśêkhara), *sur. of* Râjarâja I., (7), (13), (14), 2, 11, 415, 419.

śivappuśilai, *red stones*, 214.
Śivapurâṇa, *quoted*, (31n).
Śivaskandavarman, *Pallava k.*, 343n, 358n, 359n, 502.
Śiva-yôgin, (17), 132, 133.
Skanda, *m.*, 373.
Skanda, *form of* Subrahmaṇya, (33n), (36), (37), (38), 511.
Skânda-purâṇam, 191.
Skandasêna (Kandaśênaṉ), *ch.*, 340, 341.
Skanda-shashṭhi, *feast*, (36n).
Skandaśishya, *s.a.* Skandavarman II., 343n, 501, 502, 503, 510.
Skandaśishya-Vikramavarman, *Gaṅga-Pallava k.*, 502n.
Skanda-Upanishad, (36).
Skandavarman, *Pallava k.*, 343, 356.
Skandavarman I., *do.*, 503.
Skandavarman II., *do.*, 502, 503.
Skandavarman III., *do.*, 503.
Smriti, 358, 530.
Śôdivilakku, *f.*, 281.
Śôdiyakkuḍi, *vi.*, (24), 337.
Śôlai Kuravaṉ, *m.*, 251, 446.
Sólamádevi, *vi.*, (26).
Solapuram, *vi.*, (28).
Solar race, (5n).
Sôma, *god*, 413.
Sômakôṉ, *f.*, 289.
Sômanâdi, *f.*, 286.
Sômanâthêśvara, *te.*, 222n.
Śômaṉ (Sôma) Śambandaṉ, *m.*, 258.
Sômâśi-Kâri, *m.*, 535.
Sômâśi-Tattaṉ, *m.*, 535.
Sôma-Śivaṉ, *sur. of* Sûryadêva-Kramavittaṉ, 259.
Sômâskanda, *form of* Śiva, (33n).
Sômaya, *Kolanu ch.*, 308n.
Sômayâjin, *title of a Brâhmaṇa*, 518.
Sômêśvara, *te.*, 308n.
Sômêśvara I., *W. Châlukya k.*, 303.
Sômêśvara II., *do.*, 231.
Somur, *vi.*, (23), 250n.
Śôṇâchala *or* Śôṇaśaila, *s.a.* Aruṇâchala, 193n.
Śôṇâḍu, *s.a.* Śôṟa-nâḍu, (6), 222n, 229n.
śôṉagachchiḍukkiṉ-kûḍu, *ornament*, (16n), 434.
śôṉagachchiḍukku, *do.*, 428, 434n.
Śôṉagaṉ, *s.a.* Jônaka, 428, 460, 489, 495, 496.
Śônikuṭṭi-Chaturvêdin, *m.*, 534.
Śôṟadêvi, *f.*, 296.
Śôṟakulasundari, *f.*, 279, 284.
Śôṟakulavallipaṭṭiṉam *or* Śôṟakulavallipaṭṭaṉam, *sur. of* Nâgapaṭṭaṉam, 279n.
Śôṟam, *f.*, 282.
Śôṟamâdêvi, *f.*, 294.
Śôṟamahâdêvi-chaturvêdimaṅgalam, *s.a.* Sólamádêvi, (26), 229, 327.
Śôṟa-maṇḍalam, *the Chôḷa co.*, (21), (29n), 47, 139, 142, 278, 320, 333, 424.
Śôṟamârttâṇḍa-chaturvêdimaṅgalam, *sur. of* Vêmbaṟṟûr, (23n).
Śôṟa-nâḍu, *the Chôḷa co.*, 229n, 530.
Śôṟaṉ Kuppai, *m.*, 452.
Śôṟapuram, *vi.*, (16).
Śôṟaśûḷâmaṇi, *f.*, 281.
Śôṟa-Uttama-chaturvêdimaṅgalam, *vi.*, (23), 327.
Śoṭṭai-Mâdhava-Bhaṭṭa, *m.*, 533.
Śramaṇa, *s.a.* Jaina, (6), (12).
Śrî, *s.a.* Lakshmî, 256n, 293n, 354, 529, 530.
śrî-bali, *ceremony in temples*, 8.
śrî-chhanda, *pearl ornament*, 40 and add, 83, 188, 214, 227, 435.
Śrîdhara, *sur. of* Nandivarman Pallavamalla, 345, 357.
Śrîkâkuḷam, *vi.*, 373n.
Śrîkaṇḍa-chaturvêdimaṅgalam, *sur. of* Malari, (26), 327.
Śrîkaṇṭha *or* Śrîkaṇṭhamûrti, *form of* Śiva, (34), 280n, 501, 510.
Śrîkaṇṭhamûrtigaḷ, image of, 400, 401, 402, 403, 404.
śrîkârya, *the management of a temple*, 112, 129, 149.
Śrîkaṭṭuppaḷḷi, *s.a.* Kâṭṭuppaḷḷi, 506, 511.
śrî-kôyil, *an orthodox Hindu temple*, (41), 47, 48n, 401.
Śrîmalai, *s.a.* Tirumalai, 519, 533.
Śrîpûdi, *vi.*, (25), 454.
Śrîpûdi-Viṇṇagar, *te.*, 260, 285, 288, 291, 295.
Śrîpuṟambiya, *s.a.* Tiruppirambiyam, 376, 381, 387, 513.
Śrîraṅgam *or* Raṅgam, *island*, (31), 230, 252n, 253, 260, 261, 282n, 291n.
Śrîtâṟi-Viṇṇagar, *te.*, 260, 280, 284, 286.
Śrîtuṅgamaṅgalam *or* Śîtoṅgamaṅgalam, *vi.*, (22), 333 and add.
Śrîvaishṇava, *sect of Brâhmaṇas*, 519.
Śrîvallabhamaṅgalam, *s.a.* Gangaikondán, (29).
Śrîvâñchiyam, *vi.*, 256n.
Śrîvâsudêva, image of, (38n).
Śrîvatsa, *mole on Vishṇu's breast*, (38n).
śrîvimâna, *the sacred shrine of a temple*, 8, 9, 35.
Śrî-vishaya, *di.*, 109 add.
Śruti, 358.
stûpikkuḍam, *pot for the pinnacle*, 415.
stûpittari, *pinnacle*, 9.
Subba *or* Subbarâya, *serpent*, (36).
Subbarâya-shashṭhi, *feast*, (36n).
Śubhadêva, *mythical Chôḷa k.*, 152, 253, 378.
Subrahmaṇya, *god*, (13n), (32), (33n), (36), (37), (38), 141, 198, 199, 356.
Subrahmaṇya, *vi.*, (36), (37n), (38n).
Subrahmaṇyaṉ Âchchaṉ, *m.*, 257.
Subrahmaṇyaṉ Kûttaṉ, *m.*, 298.
Suchîndram, *vi.*, (28).
śûḍagam, *bracelet*, 84, 216, 399.
śuḍar, *a ray*, 424.
Śûdra, *caste*, (36).
Śûdra, *variety of diamond*, (17n).
sugandhi, *amethyst*, 433.
Sukumâra-Chaturvêdin, *m.*, 532.
śûla, *spear* (held by Kshêtrapâla), 10.
śûla *or* triśûla (held by Śîrâḷadêva), 174, 375n.
Śûlamaṅgalam, *vi.*, (25), 76.
Śûḷâmaṇi, *f.*, 290.
Śûlamaṇṭa, *m.*, 373.
śuḷḷi, *tree*, 92, 94, 108, 221, 403.

Sumêru, *mo.*, 370.
Sun, *god*, (38n), 376, 386, 433n.
Śuṇaṅgai, *f.*, 297.
Śuṇḍaimûlai-nâḍu, *di.*, (26), 450, 490, 491.
Sundara *or* Sundarêśvara, *te.*, (30).
Sundara-Chôḷa, *sur. of* Parântaka II., (1), 72 add.
Sundaramûrti *or* Sundaramûrti-Nâyaṉâr, *Śaiva saint*, 152, 153, 154, 169, 280n, 284n, 378, 381, 529n.
Sundaraṉ Kâlakâlaṉ, *m.*, 300.
Sundara-Pâṇḍya, *Pâṇḍya k.*, 110, 364n.
Sundararâja-Perumâḷ, *te.*, 376.
Sundaraśôṛanallûr, *vi.*, (27), 448.
Sundara-Śôṛi, *f.*, 286.
Sundari, *f.*, 288, 295, 296.
Śuṅgandavirtta-Chôḷa, *sur. of* Kulôttuṅga-Chôḷa, I., 112n.
Śuṅgandavirtta-Kulôttuṅga-Chôḷadêva, *s.a.* Kulôttuṅga-Chôḷa I., 111n, 112n.
Śuṅgandavirtta-Sôṛanallûr, *vi.*, 112, 115 and add., 119.
śuppiram, *property of pearl*, (17n), 81.
Śuppiramaṇiya-parâkkiramam, *name of a Tamil work*, (37).
Śuppiraṉ Śûṟṟi, *m.*, 478.
Śuppiraṉ Tiruvaḍigaḷ, *m.*, 454.
surabhi, *a cow*, 478, 482, 486, 488, 491, 495, 497.
Śûralûr-kûṟṟam, *di.*, (23), 327.
Śûramâra, *vi.*, 370.
Śûraṉ Amaraṉ, *m.*, 454.
Śûraṉ Eṛuuûṟṟuvaṉ, *m.*, 454.
Śûraṅguḍi-nâḍu, *di.*, (29).
Śûraṉ Kâri, *m.*, 454.
Śurâṉkuḍi, *vi.*, (22), 321.
Śûraṉ Kumiṛi, *m.*, 483.
Śûraṉ Nâṭṭâṉ, *m.*, 450.
Śûraṉ Pûśal, *m.*, 454.
Śûraṉ Ûraṉ, *m.*, 452.
Śûraśikhâmaṇi, *sur. of Chôḷa kings*, 437n.
Śûraśikhâmaṇipperunderu, *street outside Tañjâvûr*, (12), 302, 437, 453.
Śurattûr-nâḍu, *di.*, (28), 111n.
Śûrâvaṛundûr, *vi.*, 364, 372.
śuri, *a screw*, 159.
Śûṟṟi . . . ., *m.*, 454.
Śûṟṟi Aiyyaṉ, *m.*, 479.
Śûṟṟi Kaṇṇaṉ, *m.*, 454.
Śûṟṟi Karumâṇikkam, *m.*, 457.
Śûṟṟi Môḍaṉ, *m.*, 457.
Śûṟṟi Nâḍaṉ, *m.*, 299.
Śûṟṟi Nâraṇaṉ (Nârâyaṇa), *m.*, 251, 446.
Śûṟṟi Pâkkaraṉ (Bhâskara), *m.*, 251, 446.
Śûṟṟi Pugaraṉ, *m.*, 457.
Śûṟṟi Śîrâḷaṉ, *m.*, 251, 446.
Śûṟṟi Tiruvêdi, *m.*, 457.
Śûṟṟi Tûduvaṉ, *m.*, 447.
Śûṟṟi Vêmbaṉ, *m.*, 451, 452, 480.
Śûṟṟiyaṉ Maṛapâḍi, *m.*, 450.
Śurumbaṉ Kâḷi, *m.*, 450.
Śuruppaṉ Kaṇḍaṉ, *m.*, 489.
Sûrya, *Sun-god*, (38), (39).
Sûryadatta-Bhaṭṭa, *m.*, 531.
Sûryadêva, image of, 224, 226.
Sûryadêva-Kramavittaṉ, *m.*, 259.
Sûryanârâyaṇa, *s.a.* Sûrya, (38n).
sûtras :—
Âgnivêśya, 535.
Âpastamba, 373, 531, 532, 533, 534.
Âśvalâyana, 339, 531.
Bhâradvâja, 533, 534.
Bahvṛicha, 373.
Chhandôga, 345, 359, 360, 531, 532, 533, 534.
Hiraṇyakêśi, 531, 532, 534.
Kâḷarachcha (or Kâḷarcha), 533, 534.
Paviṛiya, 519, 531, 533.
Pravachana, *or* Prâvachana, 373, 531, 532, 533, 534, 535.
Vâśêṇi, 531.
Śuttamali-vaḷanâḍu, *di.*, (29), 498.
suttee, (1).
śutti, *characteristic of diamond*, (17n).
śuṭṭi, *ornament*, 411.
Śuvaraṉ Anandaṉ, *m.*, 447.
Śuvara-Paṭṭaṉ Pûvatta-Paṭṭaṉâr, *m.*, 459, 492.
suvarṇakṛit, *a goldsmith*, 514.
Suyajña-Bhavasêna-Trivêdi-Bhaṭṭa-Sômayâjin, *m.*, 534.
Suyajña-Kêśava-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Svâmidatta-Bhaṭṭa, *m.*, 534.
Svâmidêva-Shaḍaṅgavid, *m.*, 532.
Svâmimalai, *vi.*, (36).
Svâmiśarma-Shaḍaṅgavid, *m.*, 532.
Svarṇa-Gaṇapati, *form of* Gaṇapati, (35).
svastika, *symbol*, 501.
Svasvâmimitra, *s.a.* Embirâṉ-tôṛar, 154.
swan, *banner*. 380, 387.

T.

Tachchaṉ Kaṇapuravaṉ, *m.*, 457.
Tachchaṉ Karambaṉ, *m.*, 453.
Taḍigai (Taḍiya)-pâḍi, *co.*, (3), (21), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256, 432.
Taḍigaivaṛi, *s.a.* Daḍigavaṛi, (3n).
Taila II., *W. Châlukya k.*, 260.
Taiñjai, *s.a.* Tañjai, 203.
Taiñjaiyaṛagar, *s.a.* Tañjai-Aṛagar, 203, 212, 213, 216.
Taiyûr, *vi.*, (28).
Takkaḷûr-nâḍu, *di.*, (22), (41), 67.
Takkaṇalâḍam (Dakshiṇa-Lâṭa), *co.*, 108 and add.
Takkolam, *vi.*, (28).
tâlam, *a dish*, 9.
Tâlagunda, *vi.*, 502.
Talaichchaṅgâḍu, *or* Talaichcheṅgâḍu, *vi.*, (25), 324, 335, 534.
Talaiśayaṉapuram, *sur. of* Taiyûr, (28).
Talaittakkôlam, *vi.*, 109.
talaivâychchêri, *quarter near the gate of a village*, 64.
Talaivâymaṅgalam, *vi.*, (27), 451.
Talaiyâlaṅgâḍu, *vi.*, 260, 284, 291, 297.
talaiyârikkam, *the village watchman's quit-rent*, 119.
taḷam, *variety of ruby*, (17n), 81, 435 and add.
tala-varamb-iṛai, *land consisting of the causeways between fields*, 116.
taḷavâṛike, *s.a.* talaiyârikkam, 119n.
tâli, *a marriage badge*, 399, 433.

Taḷichchâttaṅguḍi, *vi.*, 283, 284, 288, 293.
taḷichchêri, *quarter near a temple*, 67.
Taḷichchêri, *vi.*, (25), 324, 335.
taḷigai, *a dish*, 9, 11, 17, 20, 412, 420.
tâlimaṇivaḍam, *ornament*, 19, 73, 89, 172, 190, 400.
tâḷimbam, *part of a jewel*, 73, 145, 172, 188, 193, 213, 214, 224, 399.
Taḷiyan̲ Araṅgan̲, *m.*, 455.
Taḷiyan̲ Vîraṭṭan̲, *m.*, 456.
tamâla, *tree*, 371.
Tâmanallûr, *vi.*, (27).
Tâman̲ Kaḷvan̲, *m.*, 481.
tamappan, *a father*, (16), 457, 479, 491, 496.
Tâmar, *s.a.* Dâmal, (28), 390, 392.
Tâmar-kôṭṭam, *or* Tâmal-kôṭṭam, *di.*, (28), 390, 392.
Tâmar-nâḍu, *di.*, (28), 390, 392.
Tamiran̲ Viḍattal, *m.*, 492.
Tamiṛ-muni, *s.a.* Agastya, 236n.
tammai (= tam-ammai), *a mother*, (16).
Tâmôdiran̲ (Dâmôdara) Śeṭṭi, *m.*, 301.
Tâmraparṇî, *ri.*, 236n.
tân̲aittûkkam, *chief pendant in a girdle*, 215, 242n.
Taṇakkan̲ Śûṟṟi, *m.*, 493.
taṇakku, *tree*, 389.
Taṇḍabutti (Daṇḍabhukti), *di.*, 108.
taṇḍal-ilakkai, 115.
Taṇḍan̲ Kamban̲, *m.*, 300.
Taṇḍantôṭṭam *or* Taṇḍattôṭṭam, *s.a.* Tandantóttam, (26), 323, 335, 512n, 517, 518, 530.
Tandantóttam (Thandanthottam), *vi.*, (26), 517.
Tandiśattiviḍaṅgiyâr (Dantiśaktiviṭaṅki), *sur. of* Lôkamahâdêvî, 278n.
Taṅgattârtaḷi, *vi.*, 297.
Tâṅgi Kuṭṭêran̲, *m.*, 491.
Tan̲iyan̲ Maṟavan̲, *m.*, 455.
Tan̲iyan̲ Ûran̲, *m.*, 493.
tan̲iyûr, *a free village*, 76, 336, 484.
Tañjai, *s.a.* Tanjore, (20), 203, 259n, 374.
Tañjai-Aṛagar, image of, (33).
Tañjai Kaṇavadi, *m.*, 298.
Tañjaimâmaṇikkôyil, *te.*, 281, 284, 290, 292, 300.
Tañjaimâmaṇigaṇḍaṅguṟai, *vi.*, 118.
Tañjai-Viḍaṅgan̲, *treasury in the temple at Tañjâvûr*, 404, 405.
Tañjai-Viṭaṅka, *god*, (14n), 14, 18, 20, 72, 73, 74, 84, 89, 203.
Tañjâvûr, *s.a.* Tanjore, (22), (24n), (26), 1, 8, 42, 47, 60n, 68, 74, 76, 77, 93, 95, 96, 98, 99, 100, 101, 102, 105, 110, 112, 113, 115, 116, 117, 118, 121, 124, 130, 134, 137n, 148, 149, 150, 151, 152, 153, 160n, 167, 168n, 203, 230, 246, 247, 248, 251, 252, 258n, 259, 260, 280, 281, 283, 284, 285, 290, 291, 292, 295, 296, 298n, 299, 300, 303, 306, 308, 309, 310n, 312, 334, 339, 374, 395, 404, 405, 413, 446, 447, 448, 449, 450, 452, 453, 454, 455, 456, 457, 458, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 489, 490, 491, 492, 495, 496, 499.
Tañjâvûr-kûṟṟam, *di.*, (26), 8, 115, 124, 151, 152, 413.
Tañjâvûr-paṟṟu, *di.*, (26), 115.
Tanjore, *vi.*, (1), (2), (4), (5), (6), (7), (9), (10), (11), (12), (13n), (14), (15), (16), (17), (18), (19), (20), (21), (22), (24n), (25), (29), (31), (32), (37), (39), (40), 110, 112n, 116n, 248, 259n, 309, 338, 374, 402, 412, 424n, 425, 428, 436, 437, 458, 459, 460n, 497, 498.
Taṇṇâlan̲ Vaiguṇḍan̲, *m.*, 450.
Taṇṇâlan̲ Van̲n̲i, *m.*, 447.
Tan̲n̲ichchai Śaduraviḍaṅgan̲, *m.*, 301.
Tannirkunnam, *vi.*, (21).
Taṇṇîrkkun̲ṟam, *s.a.* Tannirkunnam, (21), 49.
Taṇṇiyâlattûr, *vi.*, (28).
Taṇukkil, *vi.*, 519, 532.
tarâ, *zinc*, 408.
taṟai, *bunch of peacock's feathers*, 202.
Tâṟai Karumâṇi, *m.*, 488.
târaimaṟuṅgina, *flaw in diamond*, (17n).
Tâṟai Tiruvêṅgaḍam, *m.*, 488.
târaittâḷvaṭṭil, *vessel*, 11.
Târakâri, *form of* Subrahmaṇya, (37).
Taramanallûr, *vi.*, 519.
taṟâṇḍuvachchâl, 425, 427, 428.
Taraṇi, *f.*, 280.
tarâsa, *characteristic of diamond*, (17n).
Târâvaraśan̲ (Dhârâvarsha), *Nâgavaṁśî k.*, 234n.
Tâṛi Âchchan̲, *m.*, 448.
taṛi-iaṛi, *tax on looms*, 117.
Tâṛi Kâḷi, *m.*, 456.
Tâṛi Kêśuvan̲, *m.*, 478.
Tâṛi Kômaḍi, *m.*, 492.
Tâṛi Kuḷavan̲, *m.*, 449.
Tâṛi Kun̲ṟan̲, *m.*, 449.
Tâṛi Kuruḍan̲, *m.*, 448.
Tâṛi Kûttan̲, *m.*, 478.
Tâṛi Maṟapâḍi, *m.*, 456.
Tâṛi Nettâṇan̲, *m.*, 446.
Tâṛi Pan̲aiyan̲, *m.*, 452.
Tâṛi Pon̲n̲akkan̲, *m.*, 449.
Târiśarman, *m.*, 373.
Tâṛi Śâttan̲, *m.*, 492.
Tâṛi Têvan̲, *m.*, 449.
taruppu, *gem*, (17n), 214.
târvaḍam, *a necklace*, 159, 177.
Tatpurusha, *face of Pañchamukha*, (30n).
Tatpurusha-Śivan̲, *sur. of* Aiññûṟṟuvan̲ Śîyârûr, 257.
Taṭṭaigaḷa-nâḍu, *di.*, (23), 327.
Tattakuṭṭi-Bhaṭṭa, *m.*, 531.
Tattakuṭṭi-Shaḍaṅgavid, *m.*, 531.
taṭṭam, *a salver*, 9, 10, 423.
Tattan̲, *m.*, 167, 168.
Tattâ namarê kâṇ, *allusion to a story of the Periya-purâṇam*, (40).
Tattañjâttan̲, *m.*, 533.
taṭṭaṟi-koṭṭi, *a drummer*, 534.
taṭṭâr-pâṭṭam, *tax on goldsmiths*, 117, 530n.
Tattaśarma-Shaḍaṅgavid, *m.*, 532.
Tattaya-Kramavittan̲, *m.*, 259.
taṭṭôli, *tax*, 117.
taṭṭukkâyam *or* taṭṭukâyam, *s.a.* taṭṭâr-pâṭṭam, 512, 530.
tavukkai, *vessel*, 18, 20.
tavuku, *a salver or waiter*, 18n.
Tâyam, *f.*, 297.
Tayilan̲ (Taila) Vikkiyaṇṇan̲, *m.*, 299.
tayyâṉ (tuṇṇâṉ), *a tailor*, 302n.
têjô-liṅga, *the liṅga of light*, (31).
Teliṅga Vîman̲ (Bhîma), *ch.*, 308, 311.

Tellâru, *vi.*, 506.
Ten-Alûr, *vi.*, 119 and add.
Teṅgambûṇḍi, *vi.*, (27), 447.
teṅgumaram, *cocoanut palm*, (18).
Ten-Kaḍuvây, *di.*, (21), 48, 51n.
Tenkarai, *vi.*, (5n), (6n).
Tenkarai-nâḍu, *s.a.* Pâṇḍyakulâśani-vaḷanâḍu, (26), 97.
Tenkarai-Naraiyûr-nâḍu, *di.*, 518, 530.
Tenkuḍi, *vi.*, (27), 494.
Tenmalippâkkam, *vi.*, 514.
Tennagaṅgadêvan, *m.*, 115, 116.
Tennavanmâdêvi, *f.*, 280.
Tennaparâkraman, *sur. of* Râjarâja I., (9n).
Tennavan-Mûvêndavêḷân, *sur. of* Âdittan Sûryan, (11), (39), 129, 158, 168, 169, 246, 408, 409, 410, 459, 482, 489, 496.
Tenneri, *vi.*, (28).
Tentaḷi, *te.*, 280, 281, 284, 290, 294.
Ten-Tirumâliruñjôlai, *s.a.* Sevilipéri, (29).
Tênûr, *vi.*, (24), 326, 337.
Terri Aruvi, *m.*, 487.
Têśichchi, *f.*, 279.
Têvaḍi-Chaturvêdin, *m.*, 532.
Têvaḍi Pugaran, *m.*, 484.
Têvaḍi Târi, *m.*, 484.
têvai-kuḍimai, 115.
Têvan Aḍavi, *m.*, 452.
Têvan Aḍigaḷ, *m.*, 485.
Têvan Araṅgan, *m.*, 449.
Têvan Ariñjavan, *m.*, 450.
Têvan Kâri, *m.*, 455.
Têvan Makki, *m.*, 450.
Têvan Nâraṇan, *m.*, 449, 452.
Têvan Orri, *m.*, 494.
Têvan Paṭṭan, *m.*, 449.
Têvan Pûṅgâvan, *m.*, 450.
Têvan Pûvan, *m.*, 485.
Têvan Uravan, *m.*, 449.
Têvan Vîran, *m.*, 494.
Têvûr-nâḍu, *di.*, (22), 322, 334.
Thirukkannankudi, *vi.*, (22).
Thirukkáravásal, *vi.*, (22).
Tigaichchuḍar, *f.*, 281.
Tigaimâṇikkam, *f.*, 291, 296.
Tigaippirâṭṭi-Îśvara, *te.*, 280.
tiger, *crest*, 235.
Tillai *or* Porkôyil-Tillai, *s.a.* Chidambaram, 258n, 260.
Tillai-Aragi, *f.*, 279.
Tillaikkaraiśu, *f.*, 279, 285.
Tillaikkaraiśu, *s.a.* Naṭêsa, 253.
Tillaikkûttan, *do.*, 253
Tillaikkûtti, *f.*, 282.
Tillainiraindâḷ, *f.*, 287.
Tillasthânam, *vi.*, (24n), (27), 381n.
Timma, *Sâḷuva ch.*, 117 and add.
Timmâpuram, *vi.*, 37.
tîṇḍâchchêri, *quarter where the untouchables live*, 51, 67.
Tiṇḍakumâra-Chaturvêdin, *m.*, 533.
Tiṇḍamâda-Chaturvêdi-Sômayâjin, *m.*, 534.
Tiṇḍivanam, *vi.*, 425.
Tinnevelly (Tirunelvêli), *vi.*, 364.
Tiṇṭadrôṇaśarman, *m.*, 373.
Tiṇṭaśarman, *m.*, 373.
Tiraimûr, *vi.*, (26), 335.
Tiraimûr-nâḍu *or* Tenkarai-Tiraimûr-nâḍu, *di.*, (26), 52, 323, 335.
Tîraiyan-êri, *tank*, 345, 359n, 360, 377n.
Tîrâlaya-taṭâka, *s.a.* Tîraiyan-êri, 345, 359, 377n.
tiraḷ-maṇi-vaḍam, *ornament*, 13, 145, 160, 172, 173, 189, 197.
tiraṅgal, *property of pearl*, (17n), 81.
Tirappân Mahâdêvar, *te.*, 52.
Tiribuvanamâdêvi, *f.*, 294.
tiru, *an astrologer*, 302n.
tiru *or* tirugu, *a spiral (part of a jewel)*, 160n, 172, 190, 198, 216.
Tiru, *f.*, 284, 285, 288.
Tirubhuvanam, *s.a.* Tiruppuvanam, (27).
Tirubhuvanam, *vi.*, 449.
Tirucadayúr, *vi.*, (25).
Tiruchchanur, *vi.*, (28).
Tiruchchatturai, *vi.*, (25).
Tiruchchendûr, *vi.*, (36).
Tiruchchendurai, *vi.*, (23).
Tiruchcheṅgâṭṭâṅguḍi, *vi.*, (40n).
Tiruchchennampûṇḍi, *vi.*, 513n.
Tiruchchîralaivây, *vi.*, (37).
Tiruchchirâppaḷḷi, *s.a.* Trichinopoly, (23).
Tiruchchivîndiram, *s.a.* Suchíndram, (28).
Tiruchchôganûr, *s.a.* Tiruchchanur, (28).
Tiruchchôrrutturai *or* Śôrrutturai, *vi.*, 260, 290, 294.
Tiruchchuramuḍaiya-Nâyanâr, *te.*, 111n.
Tirukkaḍaiyúr, *vi.*, (25).
Tirukkaḍavûr, *s.a.* Tirukkaḍaiyúr, (26), 323, 335.
Tirukkaḍavûr, *s.a.* Tirucadayúr, (25).
Tirukkaḷar, *vi.*, (22).
Tirukkâḷatti, *s.a.* Kâḷahasti, (28).
tirukkâl-vaḍam, *foot-string*, 399.
Tirukkaḷittaṭṭai, *vi.*, (7n), (24).
Tirukkânappêr-kûrram, *di.*, (28), 149.
Tirukkaṇḍiyûr, *vi.*, (26).
tirukkaṇmalar, *metallic eyes presented to an idol*, 340.
Tirukkaṇṇaṅguḍi, *s.a.* Tirukkannankudi, (22), 334.
Tirukkarakkâvûr, *vi.*, 299n.
Tirukkârâyil, *s.a.* Thirukkáravásal, (22).
Tirukkarkuḍi-Paramêśvara, *s.a.* Ujjîvaṇâtha, 375.
Tirukkârôṇam *or* Kârôṇam, *s.a.* Kâyârôhaṇa-svâmin, 260, 279, 288, 292, 295.
tirukkarraḷi, *a stone temple*, (12).
Tirukkarraḷi-mahâdêva, *s.a.* Kailâsanâtha, 392, 393.
Tirukkarukkunram, *vi.*, 230, 259n, 305, 340n, 341n, 343n, 502.
Tirukkarumalam, *s.a.* Shiyâli, (24), 326, 337.
Tirukkarumala-nâḍu, *di.*, (24), 326n, 337.
Tirukkáttuppalli, *vi.*, (26).
Tirukkâṭṭuppaḷḷi, *s.a.* Kâṭṭuppaḷḷi, 506, 507, 512.
Tirukkoilur, *vi.*, (27).
Tirukkoḷḷambûdûr *or* Koḷḷambûdûr, *vi.*, 260, 282, 292, 294, 296.
Tirukkôvalûr, *s.a.* Tirukkoilur, (27), 167.
Tirukkuḍamûkkil, *s.a.* Kumbakonam, (25), 323, 451, 456.

Tirukkuḍittiṭṭai, *s.a.* Tirukkalittattai, (23).
Tirukkuṟaṅgâḍuturai, *s.a.* Aduturai, (25).
Tirukkuravi, *f.*, 292.
Tirukkurugûr, *vi.*, 260.
Tirumâgâḷam *or* Mâgâḷam, *te.*, 260, 281, 282, 284, 293.
Tirumâgâḷam, *f.*, 283.
Tirumalai, *f.*, 283.
Tirumalai, *hill*, 260, 261, 287n.
Tirumalai, *vi.*, 94n, 105, 108n, 109n, 519.
Tirumalaidêva-Mahârâja, *s.a.* Timma, 117, 118.
Tirumalai Kûttaṉ, *m.*, 258.
Tirumalairâjapuram, *sur.* *of* Śuṅgandavirtta-Śôranallûr, 119.
Tirumalai Veṉgâḍaṉ, *ch.*, 460, 493, 494.
Tirumalavâdi, *vi.*, (8), (24).
Tirumâḷigaittêvar, *Śaiva devotee*, (20).
Tirumalpur, *vi.*, (28).
Tirumaṇḍaḷi, *te.*, 260, 286, 289, 292.
Tirumaṇḍaḷi-Îśvara, *te.*, 293.
tirumandira-ôlai, *Chief Secretary*, 109, 112, 132, 306, 486.
Tirumaṅgaimannaṉ, *Vaishṇava saint*, 379n.
tirumañjanaśâlai, *the royal bathing hall*, 8.
Tirumaṟaikkâ......, *sur.* *of* Araiyaṉ Aṇukkaṉ, 257.
Tirumaṟalai, *vi.*, 323, 335.
Tirumaṟapâḍi, *s.a.* Tirumalavâdi, (24).
Tirumarugal, *vi.*, (22).
tirumêni, *an image of a god*, (16), 72, 81, 129, 136, 157n, 173n.
tirumêṟkaṭṭi, *a sacred canopy*, 76.
Tirumêṟṟaḷi, *te.*, 282, 284, 287, 290, 291, 294.
Tirumîṉkuṉṟam, *vi.*, (22n), 67.
Tirumudukuṉṟam *or* Mudukuṉṟam, *s.a.* Vṛiddhâchalam, 307n.
tirumugakkâṇam, *tax*, 512n, 531.
tirumugam, *a royal order*, 112, 360, 531n.
tirumukkâṇam, 512, 531n.
Tirumukkûḍal, *s.a.* Sevilipéri, (29).
Tirumûlaṭṭâṉam (Mûlattâṉam), Mûlattâṉa-muḍaiyâr *or* Mûlavasati, *s.a.* Tyâgarâjasvâmin, 260, 283n.
Tirumûlaṭṭâṉam, *f.*, 283, 286.
Tirumullaivâyil, *vi.*, 287n.
Tirumullavâyil, *vi.*, 287n.
Tirumuṉaippâḍi *or* Muṉaippâḍi, *di.*, (27).
tirumuṟṟam, *sacred court containing shrines of village deities*, (41), 53, 401.
Tirumurugâṟṟuppaḍai, *Tamil poem*, (37), (38).
Tirunâgêśvaram, *vi.*, (40n).
Tirunâllam, *s.a.* Kónérirájapuram, (26), 335.
Tirunallûr, *vi.*, (23).
Tirunâmanallûr, *vi.*, (27), 529n.
Tiruñânaśambandar, Tirujñânasambandha, Tiruñâṉaśambandaḍigaḷ *or* Śambandaṉ, *Śaiva saint*, (33n), (39), 152, 153, 154, 158, 159, 160, 169, 172, 252, 301n, 375n, 379, 381.
Tirunaṉṟiyûr, *vi.*, (24), 325, 337.
Tirunaṟaiyûr, *vi.*, (22), 333, 379.
Tirunaṟaiyûr-nâḍu, *di.*, (22), (26), 51, 323, 333, 335, 480.
Tirunârâyaṇa-chaturvêdimaṅgalam, *sur.* *of* Vaṅgâram, (26), 301.
Tirunâvalûr, *s.a.* Tirunamanallur, (27).
Tirunâvukkaraiyar *or* Tirunâvukkaraiśudêva, *Śaiva saint*, (39), 152, 153, 154, 158, 159, 160, 169, 252.
Tiruneḍuṅgaḷam, *vi.*, (26).
Tirunelli, *vi.*, 109.
Tirunettânam, Nettânam *or* Neyttânam, *s.a.* Tillasthânam, (27), 260, 261, 294, 296.
Tirunîlagaṇḍi, *f.*, 282.
Tirupati, *vi.*, 287n.
Tiruppâḍâḷi-Îśvara *or* Pâḍâḷichcharam, *te.*, 260, 292, 296.
Tiruppadiyam, *s.a.* Dêvâram, (18), (19), 252, 256, 529n.
Tiruppaiññîli, *s.a.* Tiruppangili, (24n), 60n, 298n.
Tiruppaiññîli-Mahâdêvar, *s.a.* Nîlivanêśvara, 60, 298n.
Tiruppalátturai, *vi.*, (23).
tiruppaḷḷittoṅgal, *a sacred parasol*, 12, 302.
Tiruppámburam, *vi.*, 25.
Tiruppangili, *vi.*, 241n, 298n.
Tiruppâṉmalai, *s.a.* Panchapandavamalai, (28).
Tirupparaṇam, *s.a.* Tiruppayanam, (23), 260, 296, 491.
Tirupparaṅkuṉṟam, *vi.*, (36), (37), 110, 115n.
Tirupparâyttuṟai, *s.a.* Tiruppalátturai, (23).
Tiruppattúr, *vi.*, (24).
tiruppâvâḍai, *cloth on which rice is offered to a god*, 76.
Tiruppayanam, *vi.*, (23).
Tiruppayar, *vi.*, (26).
Tiruppêr, *s.a.* Tiruppayar, (26), 327.
Tirup[piḍa]vûr Śâmi, *m.*, 535.
Tiruppirambiyam, *vi.*, (23), 381.
Tiruppôrûr, *vi.*, (37).
Tiruppurambiyam, *s.a.* Tiruppirambiyam, (23).
Tirupputtûr, *vi.*, (29).
Tiruppûvaṇam, *f.*, 284.
Tiruppûvaṇam, *or* Pûvaṇam, *vi.*, 110, 260, 284n.
Tiruppuvanam, *vi.*, (27).
tiruśadaiyam, *festival*, 123, 124, 129, 131, 133.
Tiruttangúr, *vi.*, (21).
Tiruttaṇi, *vi.*, (36).
Tiruttavatturai, *s.a.* Tiruttavatturaikattalai, (26).
Tiruttavatturaikattalai, *vi.*, (26).
Tirutteṅgûr *or* Teṅgûr, *s.a.* Tiruttangúr, (21), 51, 260, 290, 294.
Tiruttêvaṉkuḍi, *vi.*, (23), (41), 59, 451.
tiruttoṇḍar, *the Śaiva devotees*, 167, 295n.
Tiruttoṇḍattogai, *Tamil poem*, 378.
Tiruvâchchirâmam, Âchchirâmam *or* Tiruvâśrâmam, *s.a.* Śamîvanêśvara, 260, 282, 284, 285.
Tiruvaḍandai, *vi.*, (1n), (3n), (28).
Tiruvaḍi, *f.*, 289.
Tiruvâdi, *vi.*, (24), 112n.
Tiruvaḍi Amarapuśaṅgaṉ, *m.*, 454.
Tiruvaḍigaḷ, *f.*, 283, 289, 295.
Tiruvaḍigaḷ, *s.a.* Chaṇḍêśvara, 52, 67.
Tiruvaḍigaḷ, *s.a.* Vishṇu, 519, 534.
Tiruvaḍigaḷ, *te.*, (41).
Tiruvaḍigaḷ Tattai, *m.*, 450.
Tiruvaḍi Kuṉṟaṉ, *m.*, 485.
Tiruvaḍi Kurukkalaṉ, *m.*, 457.
tiruvaḍinilai, *a pedestal*, 144.
Tiruvaḍi Śêndaṉ, *m.*, 454.
Tiruvaḍi Śûṟṟi, *m.*, 477.

Tiruvaḍi Tâṟi, *m.*, 453.
Tiruvaiyâṟu, *f.*, 279, 280, 285.
Tiruvaiyâṟu *or* Aiyâṟu, *s. a.* Tiruvâdi, (4), (7), (24), 112n, 253, 258n, 260, 261, 278, 283, 284, 286, 288, 290, 291, 295, 296, 297, 374.
Tiruvakkarai, *vi.*, (27).
Tiruvâlaṅgâḍi, *f.*, 281.
Tiruvâlaṅgâḍu, *vi.*, (1), (2), (4), (6), 260, 281n, 402.
Tiruvalañjuṟi, *vi.*, (7n), (15n), (25n).
Tiruvâlan Tirumudukunṟan, *m.*, 307.
Tiruvâli, *vi.*, (24), 260, 337.
Tiruvalidâyam, *s.a.* Pádi, (28).
Tiruvâli-nâḍu, *di.*, (24), (41), 59, 60, 160, 325, 337.
Tiruvallam, *vi.*, (15n), (28), 106, 107n, 222n, 228n, 249n, 250n, 303, 304, 412n, 518.
Tiruvallarai, *vi.*, (24).
Tiruvâl-uḍaiyâḷ, *village goddess*, (19), (41), 64, 401n.
Tiruvamalîśvara *or* Tiru-Amalîśvara, *te.*, 284, 285, 290, 291, 294.
Tiruvâmâttûr, *vi.*, (27).
Tiruvânaikkâ, *s.a.* Jambukêśvara, 288n.
Tiruvânaikkâ, Tiruvânaikkâval *or* Tiruvânaikkôyil, *vi.*, 253, 260.
Tiruvânaikkâvi, *f.*, 288.
Tiruvânbûr, *s.a.* Mallam, (37).
Tiruvânilai-Mahâdêvar, *s.a.* Paśupatîśvara, 288n.
Tiruvâñjiyam *or* Vâñjiyam, *s.a.* Śrîvâñchiyam, 252, 256n.
Tiruvan Mallan, *m.*, 456.
Tiruvaṇṇâmalai, *vi.*, (31), 174, 193n, 498.
Tiru-Vanni-bhagavar (Śrî-Vahnibhagavat), *te.*, (41), 60.
Tiruvaṛagu, *f.*, 292.
Tiruvarámésvaram, *vi.*, (22).
Tiruvaraneṟi *or* Araneṟi (Araneṟi), *te.*, 260, 280, 281, 283.
Tiruvaraneṟi-Îśvara, *te.*, 286, 289.
Tiruvarundûr-nâḍu, *di.*, (25), 323, 335.
Tiruvârûr *or* Ârûr, *vi.*, (19n), 153, 154, 167, 230n, 257n, 260, 261, 280, 281, 283, 286, 287, 288, 289, 291, 292, 293, 294, 295, 309.
Tiruvârûr-kûṟṟam, *di.*, (22), 301, 334.
Tiruvâśi, *vi.*, (27), 282n.
Tiruvattiyûr, *s.a.* Little Conjeeveram, 309.
Tiruvâvaṇam, *vi.*, (27), 483.
Tiruvâvinankuḍi, *vi.*, (37).
Tiruvâvûr, *vi.*, (22).
tiruvâykkêṛvi, *office*, 125, 300n.
Tiruvâymûr *or* Vâymûr, *vi.*, 253, 258n.
Tiruvêdakkuḍi, *vi.*, 289n.
Tiruvêdiguḍi *or* Vêdiguḍi, *s.a.* Tiruvêdakkuḍi, 260, 289, 293, 297.
Tiruveḷḷaṛai, *s.a.* Tiruvallarai, (24), 261, 298n, 326, 338.
Tiruveḷḷaṛai-Śâkkai, *sur. of* Maṛaikkâṭṭu-Kaṇavadi, 298.
Tiruveṇâval, *s.a.* Jambukêśvara, 253.
Tiruveṇâval Śemborchôdi, *m.*, 256.
Tiruvêṅgaḍa-kôṭṭam, *di.*, (28).
Tiruvêṅgaḍam, *f.*, 287.
Tiruvêṅgaḍam, *s.a.* Tirumalai, 260, 261.
Tiruveṇkâḍu *or* Veṇkâḍu, *vi.*, 253, 260.
Tiruveṇkâṭṭu-Naṅgai, *wife of* Śiṟuttoṇḍa, (40), 172, 174, 253.
Tiruveṇṇâval, *f.*, 260n, 284.
Tiruvêragam, *vi.*, (37).
Tiruviḍaikkaṛi, *s.a.* Tiruvidakkaḻi, (25), 324, 336.
Tiruviḍaimarudil, *s.a.* Tiruviḍaimarudûr, 260, 279, 285, 291, 293, 295.
Tiruviḍaimarudûr, *vi.*, 253, 259n, 260, 279n, 340n, 389n.
tiruviḍaiyâṭṭam, *s.a.* dêvadâna, 392.
Tiruvidakkaḻi, *vi.*, (25).
Tiruviḍavandai, *s.a.* Tiruvaḍandai, (28).
Tiruviḷaiyâḍalpurâṇam, *Tamil work*, 381.
Tiruviḷandúr, *vi.*, (25).
Tiruviḷaṅgôyil, *te.*, 282, 285n, 286, 291.
Tiruvilimalalai, *vi.*, (26).
Tiruvindaḷûr-nâḍu, *di.*, (24), 325n, 337.
Tiruviśaippâ, *work*, (13), (20), (21), 374.
Tiruviśalûr, *vi.*, (6), (23).
tiruvoṟṟâḍai, *a sacred towel*, 76.
Tiruvoṟṟiyûr *or* Oṟṟiyûr, *s.a.* Tiruvottiyúr, (28), 230n, 231, 234n, 260, 261, 290n, 373.
Tiruvottiyúr, *vi.*, (28).
Tiruvottûr, *vi.*, (28).
Tiruvûral, *or* Tiruvûralpuram, *s.a.* Takkolam, (28).
Tiruvûral Nakkan, *m.*, 449.
Tiruvûral Śûṟṟi, *m.*, 449.
Tiṭṭaichchêri, *f.*, 289.
Tîymai Mâlai, *m.*, 457.
tôḍu, *ornament*, 145.
Tôḷan Iniyân, *m.*, 493.
Tôḷan Muṛaṅgan, *m.*, 493.
tôliḍandaṇa, *variety of pearl*, (17n), 435n.
tôltêyndaṇa, *do.*, (17n), 435n.
Tôṇamaṇḍai-Chaturvêdin, *m.*, 532.
Toṇḍai, Toṇḍai-nâḍu *or* Toṇḍai-maṇḍalam, *the Pallava country*, (2), (5), (6), (21), (27), 113, 312, 313, 320, 345, 390, 424, 426, 513.
Toṇḍaimân, *the Pallava king*, 529n.
Toṇḍaimân, *title of the chiefs of Pudukkôṭṭai*, 113.
Toṇḍaimân Iḷandiraiyan, *s.a.* Âdoṇḍai, 377n.
Toṇḍaimânâr, *title of* Sâmantanârâyaṇa, 113, 115.
Toṇḍâka-râshṭra, *s.a.* Toṇḍai, 345, 359.
Toṇḍavai-chaturvêdimaṅgalam, *vi.*, (26), 327.
Toṇḍîra- *or* Tuṇḍîra-maṇḍalam, *s.a.* Toṇḍai, 312, 345.
tôrai, *linear measure*, (31), 10, 137, 138, 144, 158, 165, 171, 172, 177, 187, 197, 199, 202, 218, 223, 398, 402, 407.
tôraṇakkâl, *pillar supporting the arch of an aureola*, 145.
Toṟûr, *vi.*, (23), 324.
Trailôkyamahâdêvî, *queen of* Râjarâja I., (7), (30) 95, 96, 193, 194, 196.
Trailôkyamahâdêvi-chaturvêdimaṅgalam, *sur. of* Êmanallûr, (23), 324, 336.
trâsa, *flaw in ruby*, (17n), 81.
Tribhuvanachakravartin, *title*, 109, 112, 115, 153, 154, 246, 247, 497.
Tribhuvanamâdêvippêraṅgâḍi, *bazaar outside Tañjâvûr*, (12), 124, 152, 437, 450, 453, 457, 458, 477.

Tribhuvanamahâdêvi-chaturvêdimaṅgalam, *s.a.* Tiruvakkarai, (27).
Trichinopoly, *vi.*, (23), (30), 252n, 253, 291n, 341, 374, 380, 519.
Tridhâman, *s.a.* Vishṇu, 354.
Trilôchana-Śivâchârya, *Śaiva teacher*, (19n).
Triplicane, *vi.*, 513n.
Tripura, *demon*, (33n).
triśaram, *ornament*, 145, 172, 193.
Trivêdin, *title of a Brâhmaṇa*, 518.
Trivikrama, *m.*, 345, 360.
Trivikrama, *incarnation of Vishṇu* 353, 459n.
Tryambaka-Shaḍaṅgavid, *m.*, 534.
Tuḍamuṇi-nâḍu, *di.*, (28).
tuḍar, *chain* (?), 432.
Tûḍuvi, *f.*, 295.
Tugavûr, *vi.*, (26n), 477.
tûkkam, *a pendant*, 19, 89, 90, 214.
tûkkam, *s.a.* karañju, 338, 340.
Tukkaśarma-Trivêdin, *m.*, 532.
tulâbhâra, *gift*, (7n), 386.
tuḷai, *flaw in diamond*, (17n).
tulâkkôl *or* tilâkkôl, *a scale*, 408, 414, 415.
tûmbu, *sluice*, 392
Tû-nâḍu, *di.*, (28).
Tuṇaiyan Âdittan, *m.*, 302.
Tuṇḍâka-vishaya, *s.a.* Toṇḍai, 312, 345.
Tuṅgâ, *ri.*, 232, 303.
Tuṅgabhadrâ, *ri.*, 230, 231, 232, 235.
Tûṅgâṉai, *f.*, 296.
Tûṅgâṉai *or* Tûṅgâṉaimâḍam, *te.*, 260.
Tuṅgavarman, *s.a.* Nṛipatuṅga, 513.
tûṇi, *grain and liquid measure*, 48, 50, 51, 52, 53, 60, 61, 62, 63, 64, 67, 75, 77, 93, 124, 129, 130, 131, 148, 149, 307, 402, 404, 427, 428.
Tuñjalûr, *vi.*, 117.
Tûṟâḍi Śâttaṉ, *m.*, 497.
Tuṟaikkuḍi, *vi.*, (29), 483.
Tuṟaiyûr, *vi.*, (22), (24), 64, 401.
Tûṟaṉ Kuḷirndân, *m.*, 483.
turiñjil, *tree*, 389.
Tûrkkama-Chaturvêdin, *m.*, 534.
Tuṭṭaṉ Kâri, *m.*, 492.
Tuṭṭaṉ Vêmbaṉ, *m.*, 492.
Tuṭṭi, *f.*, 286.
tutturu, *ornament*(?), 187.
Tuvêdi(Dvivêdi)-Kâḍampâlai, *m.*, 535.
Twelve thousand islands, (4), (7), (13), (21), 48, 72, 256.
Tyâgapatâkâ (Tiyâgapadâgai), *queen of* Vikrama-Chôḷa, 309, 312.
Tyâgarâja *or* Tyâgarâjasvâmin, *te.*, 153, 283n, 309.
Tyâgasamudra, *sur. of* Vikrama-Chôḷa, 309.
Tyâgavallî, *queen of* Kulôttuṅga I., 230.

U.

Uchchaṅgi-durga, *vi.*, 95n.
Uchchipâḍi, *vi.*, (21), 50.
Uchchhishṭa-Gaṇapati, *form of* Gaṇapati, (35).
Udagai, *vi.*, (3), (4), 250n.
Udaiyâditya-chaturvêdimaṅgalam, *vi.*, 337.
Udaiyam, *f.*, 282.
Udaiyâṅgûraṉ Śuvâgaraṉ, *m.*, 485.
Udaiyâṅgûraṉ Taṉiyâṉai, *m.*, 485.
Udaiyâṉ Kallâlai, *m.*, 312 and add.
Uḍaiyâṉ Tiruviśalûr, *m.*, 302.
udara-bandhana, *a waist-band* (*ornament*), 166, 189.
Udâram, *f.*, 279.
Udâra-Viḍaṅga-Viṟupparaiyar, *m.*, 307.
Ûdâri, *f.*, 287.
Udayachandra, *ch.*, 359n, 362, 363, 364, 370, 371, 372, 382, 529n.
Udayachandramaṅgalam, Udayaśandiramaṅgalam, Udayêndumaṅgalam *or* Udayêndu-chaturvêdi-maṅgalam (Udayêndiram), *sur. of* Kumâramaṅgala-Veḷḷaṭṭûr, 364, 365, 372, 374, 376 and add., 381, 388, 389, 390.
Udayâditya-chaturvêdimaṅgalam, *vi.*, (24).
Udayadivâkaraṉ Tillaiyâḷi, *ch.*, (11), (29), 92, 95.
Udayana, *Śabara k.*, 364, 372.
Udayêndiram, *vi.*, 343, 344, 345, 355n, 356n, 358n, 359n, 361, 362, 363, 364, 365, 375, 376, 377, 379, 381, 382, 504.
Uditôdaya-perudaṭṭâṉ, *m.*, 514.
Uditôdita, *family*, 514.
uḍukkai (Skt. huḍukkâ), *a drum*, 256n, 298.
ûḍupôkku, *tax*, 512.
ugirppuṟavaṉ, 19, 214n.
Ugrôdaya, *gem*, 518, 529.
Uhali, *vi.*, 532.
Ujjîvanâtha, *te.*, 374.
Ukkal, *vi.*, (2), (10), (28), 250n, 259n.
Ulagaḷandâṉ, *s.a.* Trivikrama, 459n.
Ulagaḷandâṉ, *title*, (6), 459n.
Ulagaḷanda-Perumâḷ, *te.*, 345.
Ulagâṇḍanâyakinallûr, *sur. of* Koṭṭagarkkuḍi, 246, 247.
Ulagaṉ Têvaṉ, *m.*, 454.
Ulagîśvara, *te.*, 280, 281, 283, 286, 291, 294.
Ulaguḍaiya-Nâyaṉâr, *s.a.* Râjarâja III., 497, 498.
Ulagumuṟuḍumuḍaiya-Nâchchiyâr, shrine of, 246, 247.
ulaviyakkûli *s.a.*, ulliyakkûli, 360, 530.
uḷḷâlai, *the inside* (*of a town*), (12), 437, 446n, 458
uḷḷi, *plant*, 507, 512.
ulliyakkûli, *wages for digging wells*, 360, 530n.
ulliyar, *well diggers*, 360.
Umâ *or* Umâparamêśvarî, *s.a.* Pârvatî, (30), (32), (33), (39), 141, 165, 311, 370.
Umai, *f.*, 284, 285, 289, 291, 294, 297.
Umaiyûr, *vi.*, (27).
Umâmahêśvara *or* Umâmahêśvaramûrti, *form of* Śiva, (32).
Umâparamêśvarî (Umâ), *consort of* Âḍavallâr, 14, 17, 18, 72, 73, 77, 81, 87, 171, 172, 197, 203.
Umâparamêśvarî, *consort of* Chaṇḍêśvaraprasâda-dêva, 137.
Umâparamêśvarî, *consort of* Kalyâṇasundara, 193, 197.
Umâparamêśvarî, *consort of* Ṛishabhavâhanadêva, 178, 187, 190.
Umâparamêśvarî, *consort of* Tañjai-Viṭaṅkar, 14, 18, 20, 72, 73, 74, 89.

Umâparamêśvarî, *consort of* Taiñjai-Aṟagar, 203, 213, 216.
Umâpati-Śivâchârya, *Śaiva teacher*, 379.
Umâsahitar, *s.a.* Umâmahêśvara, (32).
Undivana-kôshṭhaka, *s.a.* Ûṟṟukkâṭṭu-kôṭṭam, 345, 359.
upâdhi, *dues* (?), 119.
upamâ-dhvani, *alaṁkâra*, 354n, 357n.
upapîṭha, *the lower pedestal*, 144.
upapîṭhattu-kaṇḍappaḍai, *the lower tier of the basement of a temple*, 35, 90n.
Upêndra, *s.a.* Vishṇu, 511.
uppaḷanîlam, *variety of sapphire*, (17n).
uppâyam, *salt-tax*, 117.
uppukkôchcheygai, *tax*, 531.
Uppûr, *vi.*, (27), 448, 452.
Uragahrada, *tank*, 372.
uṟai-nâṟi, *tax*, 117, 247.
uṟaiyavayappaḷḷivattu, 361n.
Uṟaiyûr, *vi.*, 252n, 380, 459, 477n.
Uṟaiyûr-kûṟṟam, *di.*, (23), 74, 228, 326, 483.
Uṟakkaṉ Vaṭṭil, *m.*, 455.
uṟakku, *grain and liquid measure*, (18), 48n, 75, 76, 77, 129, 130, 149, 249, 251, 375, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497.
Ûrâṉ Kaḷari, *m.*, 490.
Ûraṉ Kôṇai, *m.*, 447.
Ûraṉ Kuṉṟaṉ, *m.*, 447.
Ûraṉ Kuṭṭêṟaṉ, *m.*, 480.
Ûraṉ Marudaṉ, *m.*, 447.
Ûraṉ Nâṭṭâṉ, *m.*, 447.
Ûraṉ Ôrambaṉ, *m.*, 488.
Ûraṉ Paṭṭaṉ, *m.*, 456.
Ûraṉ Piramaṉ, *m.*, 453.
Ûraṉ Śôlai, *m.*, 483.
Ûraṉ Śûṟṟi, *m.*, 455.
Ûrâṉ Śuvaraṉ, *m.*, 490.
Ûraṉ Vêmbaṉ, *m.*, 446.
Uṟappaṟaiyar, *Paṟaiya cultivators*, 63.
ûr-aṟivu, (15n).
ûrâṭchi, *tax*, 512.
Uṟattûr, *vi.*, 514.
Uṟavaṉ Mûppaṉ, *m.*, 447.
Uṟavaṉ Toṅgaṉ, *m.*, 447.
uṟavukôl-nilaṉ-kâśu, *tax*, 427.
ûreṭṭu, *do.*, 530.
uri, *grain and liquid measure*, (18), 48n, 63, 75, 77, 123, 124, 129, 130, 148, 149.
Ûri Koṇḍi, *m.*, 456.
Ûri Kurundaṉ, *m.*, 456.
ûr-irukkai, *village-site*, 49.
ûr-irukkai-nattam, *do.*, 61.
ûrkkaṟañju-kâśu, *tax*, 427.
ûr-nattam, *village-site*, 47.
Ûṟṟukkâḍu, *vi.*, 345.
Ûṟṟukkâṭṭu-kôṭṭam, *di.*, (28), 345, 346, 359n, 360.
Ûṟṟukkâṭṭu-kûṟṟam, *di.*, (28).
Uṟudakumâra-Chaturvêdin, *m.*, 532.
Uṟudakumâra-Trivêdin, *m.*, 532.
Uṟudakuṭṭi-Daśapurîya, *m.*, 534.
uruḷai, *variety of diamond*, (16n), 82, 399.
Uṟuppiṭṭûr *or* Uṟuppuṭṭûr, *vi.*, 519, 531, 533, 534.
Uṟuttira-Chaturvêdin, *m.*, 531.
Uṟuttirakanda (Rudraskanda)-Chaturvêdin, *m.*, 531.
uṟuttu, *ornament*, 19, 82, 89, 434.
Uṟuvupalli, *vi.*, 502, 503.
Ûśikkaṇṇaṅguḍi, *vi.*, 51.
ûśi-vâśi, *tax*, 115.
Uthiya (Chêra)-maṇḍala, *co.*, (1n).
uṭpuravu dêvadâna, 512.
Uttama-Śôṟa (Chôḷa), *sur. of* Râjarâja I., (9), 98n.
Uttama-Chôḷa, *Chôḷa k.*, (2), (20n), 379n.
Uttamadâni, *f.*, 281.
Uttamadâṉipuram, *vi.*, 290, 292.
Uttamaṉ Kûttaṉ, *m.*, 300.
Uttamaṉ Śûṟṟi, *m.*, 303.
Uttamaséri, *vi.*, (26).
Uttamaśili, *Chôḷa prince*, 437.
Uttamaśili-chaturvêdimaṅgalam, *s.a.* Uttamaséri, (26), 229.
Uttamaśiliyâr-vêḷam, *quarter outside Tañjâvûr*, (12), 437, 447, 452, 454, 456, 458, 480, 481.
Uttama-Śôṟa-chaturvêdimaṅgalam, *sur. of* Tenneri, (28).
Uttama-Śôṟa-Pallavaraiyaṉ, *sur. of* Îrâyiravaṉ Pallavayaṉ, 98, 222n.
Uttama-Śôṟa-terinda-Andaḷagattâḷâr, *regiment*, (9).
Uttamasundari, *f.*, 292.
Uttara-Kailâsa, *shrine*, (7), 278n.
Uttarakâkula, *s.a.* Chicacole, 373.
Uttarakâraṇika, *m.*, 518, 519, 530, 533.
Uttara-Lâṭa, *co.*, 109 add.
Uttaramallur, *vi.*, (19), (28), 106, 107n.
Uttaramêru-chaturvêdimaṅgalam, *s.a.* Uttaramallur, (28).
Uttaraṅguḍaiyâṉ (Kôṉ) Kêraḷa Vîdividaṅgaṉ, *ch.*, 252 and add., 459, 476, 477, 478, 480, 481, 491.
Uttaraṅguḍi, *vi.*, 459n.
Uttara-Râḍhâ, *co.*, 109 add.
Uttararâmacharita, *Sanskrit drama*, 530n.
Ûṭṭattûr, *vi.*, (6n).
uttiram, *projecting part of a wall*, 90.
Uttiralâḍam (Uttara-Lâṭa), *co.*, 109 and add.
Ûṭṭukkûr, *vi.*, 532.
Uttuṅgatuṅga, *sur. of* Râjarâja I., 437.
Uttuṅgatuṅga-vaḷanâḍu, *sur. of* Vaḍagarai-Kuṉṟakûṟṟam, (24), 251, 437, 446, 452, 477, 485.
Uttûr, *vi.*, (22).
uvachchar *or* ôchchar, *caste of drummers*, 299n.
uvaṉṟi, *a head of water*, 530.
Uvarkkuḍi, *s.a.* Ovarkudi, (22).
Uviyûr, *vi.*, 531, 532.
Uyyakkoṇḍân, *channel*, (7n).
Uyyakkoṇḍâṉ *or* Uyyakkôṇḍâr, *sur. of* Râjarâja I., (7), 437.
Uyyakkoṇḍâṉ- *or* Uyyakkoṇḍâr-terinda-tirumañja-, nattâr-vêḷam, *quarter outside Tañjâvûr*, (12), 437, 448, 449, 450, 452, 453, 454, 455, 456, 457, 458, 478, 479, 480, 483, 484, 485, 486, 489, 492.
Uyyakkoṇḍâṉ-Śôṟapuram, *s.a.* Solapuram, (28).
Uyyakkoṇḍâṉ-Tirumalai, *vi.*, (7n), (23), 374, 375.
Uyyakkoṇḍâṉ- *or* Uyyakkoṇḍâr- vaḷanâḍu, *di.*, (7), (25), 52, 139, 142, 165, 323, 324, 335, 437, 451, 456.

V.

Vaḍagarai-Kuṉṟa-kûṟṟam *or* Kuṉṟa-kûṟṟam, *di.*, (24), 251, 446, 452, 477.
Vaḍagarai-Maṅgalam, *vi.*, (26).
Vaḍa-Kaḍuvây, *di.*, (22), 51.
Vaḍakavira-nâḍu, *di.*, (26).
Vaḍa-Kônâḍu, *di.*, (29), 458, 483.
vaḍam, *ornament*, 174, 187, 214.
Vaḍa-Mullaivâyil, *s.a.* Tirumullavâyil, 260, 261, 287n, 529n.
Vaḍa-nâḍu, *s.a.* Vaḍa-Kaḍuvây, (22).
Vaḍa-Śiṟuvây-nâḍu *or* Vaḍa-Śiṟuvâyil-nâḍu, *di.*, (26), 495.
Vaḍataḷi, *te.*, 260, 280, 284, 287, 290, 291, 292, 294.
Vaḍatâmarai, *vi.*, (25), 66.
Vaḍavaṟi-nâḍu, *di.*, (24), 326, 338.
Vaḍavâṟu, *ri.*, (26), 112n.
Vaḍavâyiḍam, *vi.*, (26), 449, 455, 484, 490.
Vaḍavâyil, *f.*, 287.
Vaḍavâyil, *s.a.* Vaḍa-Mullaivâyil, 260, 261.
Vaḍaviṟaiyâṉpaḷḷam, *vi.*, (21), 51.
Vadugakkudi, *vi.*, (21).
Vaḍugaṉ Aiññûṟṟuvaṉ, *m.*, 483.
Vaḍugaṉ Kaṇavadi, *m.*, 447.
Vaḍugaṉ Kuṉṟaṉ, *m.*, 483.
Vaḍugaṉ Kuppai, *m.*, 495.
Vaḍugaṉ Maṟalai, *m.*, 457.
Vaḍugaṉ Nâgaṉ, *m.*, 480.
Vaḍugaṉ Pâṇḍaṉ, *m.*, 450.
Vaḍugaṉ Piśaṅgaṉ, *m.*, 447.
Vaḍugaṉ Vêmbaṉ, *m.*, 453, 491.
Vaḍugaśarma-Trivêdin, *m.*, 531.
vaḍugavâḷi, *a Telugu ear-ring*, 214, 398.
Vaḍuvûr Ariñji, *m.*, 303.
Vâgadhipati, *s.a* Tirunâvukkaraiyar, 154.
Vagaiyili-Nirttappêraiyaṉ, *sur. of* Araiyaṉ Maṇañjêri, 297.
Vâgûr, *s.a.* Báhúr, (27).
Vâgûr-nâḍu *or* Kîṟvaṟi-Vâgûr-nâḍu, *di.*, (27).
Vaidiśvaraṉkôyil, *vi.*, (37).
Vaidumba, *family*, 379, 387.
vaiḍûrya, *lapis lazuli*, (17), 435.
vaidyabhâga, vaidyavṛitti, *s.a.* maruttuvappêṟu, 48n, 373n.
Vaidyanâtha, *te.*, (8).
Vaigal, *s.a.* Vaiyal, (26), 323, 335, 379.
Vaikhâṇasa, *sect of Brâhmaṇas*, (6), (12).
Vaikuṇṭha-Perumâḷ, *te.*, 344.
Vaimbalguṟi, *vi.*, 376, 381, 387.
Vaippûr, *vi.*, (22), 334.
Vaishṇava, (5n), 252n, 260, 261, 344n, 519.
Vaiśya, *variety of diamond*, (17n).
Vaivâhikamûrti, *s.a.* Kalyâṇasundara. (30n).
Vaiyal, *vi.*, (26).
Vâjapêya, *sacrifice*, 359.
Vâjapêyin, *title of a Brâhmaṇa*, 519.
Vakkalêri, *vi.*, 341n, 345.
Valabhî, *vi.*, 356n.
Vaḷaippandûru, *vi.*, 109.
vaḷaiyil, *a bracelet*, (37), 433.
Vâḷaiyûr, *s.a.* Jambai, (27).
Valaṅgai, *the right hand castes*, (10)
Valaṅgai-paṟambaḍaigaḷilâr, *class of military recruits*, (9), 92, 93, 148.
Vaḷavaṉmahâdêvi-chaturvêdimaṅgalam, *vi.*, (23), 338.
vâḷi, *an ear-ring*, 19, 89.
Valivala-kûṟṟam, *di.*, (22).
Valivalam, *vi.*, 321.
Vallabhadêva, *ch.*, 338, 339.
Vallabha, *sur. of* Vikramâditya I., 370.
Vallabha *or* Vallabharâja, *sur. of* Pulakêśin II., 343, 370.
Vallabha-Chôḷa, *Chôḷa k.* (?), (5).
Vallam, *vi.*, (15n), 340, 341.
Valla-nâḍu, *di.*, (28), 340.
Vallavaraiyar Vandyadêvar, *ch.*, (1), 8n, 14, 17, 18, 68, 72, 76, 81, 87.
Vallî, *consort of* Subrahmaṇya, (37), (38).
Vaḷḷimalai, *vi.*, (36).
Vâlmîki, *sage*, 357.
Vâḷuvamaṅgalam, *vi.*, (26), 495.
Vaḷuvûr, *vi.*, (25).
Vâmadêva, *face of Pañchamukha*, (30n).
Vâma-Śivaṉ, *sur. of* Ambalavaṉ Pattargaḷ, 257.
Vâma-Śivaṉ, *sur. of* Nakkaṉ (Nagna) Śîrâḷaṉ, 257.
Vâma-Śivaṉ, *sur. of* Śambandan Ârûraṉ, 257.
Vâma-Śivaṉ, *sur. of* Tirumalai Kûttaṉ, 258.
Vâṇagôppâḍi, *di.*, (27).
Vâṇakôvaraiyaṉ, *m.*, 491.
Vâṇarâśi Kûttaṉ, *m.*, 299.
Vâṇarâya *or* Bâṇarâja, *title of* Bâṇa kings, 381.
va-nâthasya Nan[tipa]nmas[ya] *etc.*, *legend on seal*, 501.
Vâṉavaṉmâdêvi, *f.*, 297.
Vâṉavaṉmâdêvi-chaturvêdimaṅgalam, *sur. of* Pallâpuram, 111n.
Vâṉavaṉmâdêvipperunderu, *street of Tañjâvûr*, (12), 458, 485.
Vâṉavaṉmahâdêvi, *queen of* Parântaka II., (1).
Vâṉavaṉmahâdêvi-chaturvêdimaṅgalam, *sur. of* Vaigal, (26), 323, 335.
Vaṉavâśi, *s.a.* Banavâse, 92, 94, 108, 221, 403.
Vaṇḍai *or* Vaṇḍainagaram, *s.a.* Vaṇḍalûr, 113.
Vaṇḍalûr, *vi.*, 113n.
Vaṇḍârai-Vêḷûr-kûṟṟam, *di.*, (22), 321.
Vaṇḍârañjêri, *s.a.* Vanduvánjéri, (22), 334.
vandin *or* vaitâḷika, *a bard*, 125n.
Vanduvánjéri, *vi.*, (22).
Vaṅgâḷadêśam, *Bengal*, 108.
Vaṅganagar, *vi.*, (22), 101, 321.
Vaṅgâram, *vi.*, (26), 301.
Vaṅgippaṟu *or* Vaṅgippura, *vi.*, 519, 531, 532, 533, 534.
vaṅgiyam, *a pipe*, 298.
Vaṉkoṟṟaṅguḍi, *vi.*, (22), 321.
Vaṇṇakkaṉ Têvaṉ, *m.*, 452.
Vaṇṇakkaṉ Paṉaṅgâḍaṉ, *m.*, 448.
vaṇṇârachchêri, *the quarter of washermen*, 50.
vaṇṇattâr(vaṇṇâr), *washermen*, 302.
Va . . . Periyâṉ, *ch.*, 498.
Varaguṇa *or* Varaguṇa-Pâṇḍya, *Pâṇḍya k.*, (16), 299n, 381, 387.
Varaguṇa-Mahârâja, *do.*, 381n, 513.

Varaguṇa<u>n</u> E<u>r</u>uvattûr, *f.*, 483, 484, 485, 486.
Varaguṇa<u>n</u> Śirâḷa<u>n</u>, *m.*, 299.
Varaguṇavarman, *Pâṇḍya k.*, 513.
Varagûr, *vi.*, (23), 337.
Va<u>r</u>agûr, *s.a.*, Vaḻuvûr, (25), 323.
Varagûr-nâḍu, *di.*, (27), 497.
Varâhamihira, *astronomer*, (17n), (32n), (36).
Varâhasvâmin, *te.*, 305.
varai, *property of pearl*, (17n), 81, 434.
vâram, *income in grain*, 512n.
va<u>r</u>i-âyam, *tolls*, 117.
varippottagam, *office of rent-roll*, (11).
vâriyam, 118 and add.
Varuṇa *or* Varuṇarâja, *god*, 413, 415.
Va<u>r</u>uvânilai, *f.*, 290.
vâśal-vi<u>n</u>iyôgam, *tax*, 115.
Vasanta *or* Vasantapriyarâja (Vayandappiriareśaru), *ch.*, 340, 341.
Vasantayâjin, *title of a Brâhmaṇa*, 518.
Vasantêśvara (Vayandîśura), *te.*, 340.
vâśi, *an increment*, 129, 149.
Vâsudêva, image of, 416, 424.
Vâtâpi, *demon*, 370.
Vâtâpi *or* Vâdâvi, *s.a.*, Bâdâmi, 301n, 341n, 343, 356, 370, 504, 511.
Vâtâpi-koṇḍa, *biruda of* Narasiṁhavarman I., 341n, 343n.
Vatsa, *co.*, 298n, 357, 371.
vaṭṭagai *or* vaṭṭigai, *a basket*, 421n.
vaṭṭam, *variety of pearl*, (17n), 35, 81.
Vattava<u>n</u>, *the king of* Vatsa, 298n.
Vattava<u>n</u> Kumârakôva-Chaturvêdi-Sômayâjin, *m.*, 531.
Vattava<u>n</u> Nârâyaṇa-Rudra-Chaturvêdi-Sômayâjin, *m.*, 531.
Vattava<u>n</u> Vishṇudâsa-Chaturvêdin, *m.*, 531.
vaṭṭil, *a cup*, 18, 422.
vaṭṭinâ<u>r</u>i, *tax*, 512, 531.
vây, *Tamil termination*, (15).
Vâvalûr-nâḍu, *di.*, (27).
Vâyalûr, *vi.*, 503.
Vayalûr, *vi.*, 260, 297, 460, 493, 494.
Vayalûr, *vi.* in U<u>r</u>aiyûr-kû<u>rr</u>am, (23), 229.
Vayalûr, *vi.* in Veṇṇâḍu, (26), 335.
Vayirâdarâya<u>n</u>, *ch.*, 112.
Vayirâgaraṁ (Vajrâkara), *vi.*, 235.
Vayirakkâl, *channel*, 389.
vayiram, *a diamond*, (17), 19.
Vayiramêga-chaturvêdimaṅgalam, *sur. of* Ma<u>r</u>uvûr, (27).
vayirantûyana, *a pure diamond*, (16n), 82.
Vayiri Arumo<u>r</u>i, *ch.*, 460, 496.
Vayiri Śaṅgara<u>n</u>, *ch.*, 459, 489, 492, 493.
Vâyu, *god*, 413.
vâyu-liṅga, *the liṅga of air*, (31).
vâyvaḍam, *part of a crown*, 90.
Vêdagirîśvara, *te.*, 305.
Vêdagômapuram, *vi.*, 519.
Vêdâraṇyam (Vêdâraṇiyam), *vi.*, 258n, 260, 261.
Vêdas, 115, 355, 357, 358, 359, 360, 511, 514n, 530.
Vêgavatî, *ri.*, 345, 359, 362, 371.
Veḥkâ, *s.a.* Vêgavatî, 345, 359n, 360.
vejjam, *flaw in ruby*, (17n), 81.
Velachcheri, *vi.*, (28).
Vêḷaikkâ<u>r</u>ar *or* Vêḷakkârar, *community*, (10).
Vêḷâlaśikhara, *hill*, 372.
vêla<u>n</u>, *a lancer*, (38).
Vêḷâ<u>n</u> Âditta<u>n</u> (Âditya), *m.*, (32), 141.
Vêḷâ-nâḍu, *di.*, (23), (41), 52, 322, 334.
Vêḷaṅguḍi, *vi.* in Paṭṭina-kû<u>rr</u>am, (22), 118.
Vêḷaṅguḍi, *vi.* in Tiruvârûr-kû<u>rr</u>am, (22).
Vêḷâ<u>n</u>-Uttama-Śô<u>r</u>a<u>n</u>, *m.*, (10).
Velattûr, *vi.*, (24).
Vêlâyudha, *form of* Subrahmaṇya, (37n), (38).
vêli, *land measure*, (6), (17), 112, 116, 246, 247, 259, 278, 390, 391, 392, 393, 427.
Veḷichchêri, *s.a.* Velachcheri, (28).
Veḷimânallûr, *vi.*, 345, 359, 360.
Veḷḷaiyûr, *vi.*, 533.
veḷḷâ<u>n</u>, *a cultivator*, 116, 427.
veḷḷâ<u>n</u>-vagai, *portion of cultivators*, 59, 427.
Veḷḷappa-nâḍu, *di.*, (29), 425, 427.
Vellore, *vi.*, (16), (28).
Veḷḷûr, *s.a.* Vélûr, (24), 337.
Vêlpa<u>r</u>u, *vi.*, 519, 534.
Vêlûr, *vi.*, 117, 241n, 259n, 382n.
Vêḷûr, *vi.*, 282, 292, 295.
Vélûr, *vi.*, (24).
Vêlûrpâḷaiyam, *vi.*, 361 add., 501, 502, 503, 504, 505, 506, 517, 518, 531n.
Vêlvaṭṭi, *vi.*, 534.
Vêmba<u>n</u> ...., *m.*, 447, 451.
Vêmba<u>n</u> Âchcha<u>n</u>, *m.*, 448.
Vêmba<u>n</u> Â<u>n</u>ai, *m.*, 451.
Vêmba<u>n</u> Aravan, *m.*, 480.
Vêmba<u>n</u> E<u>n</u>bâ<u>n</u>, *m.*, 451.
Vêmba<u>n</u> Kaḷari, *m.*, 451, 495.
Vêmba<u>n</u> Kaṇavadi, *m.*, 451,
Vêmba<u>n</u> Kêśuva<u>n</u>, *m.*, 488.
Vêmba<u>n</u> Muppuḷi, *m.*, 480.
Vêmba<u>n</u> Piravâga<u>n</u>, *m.*, 453.
Vêmba<u>n</u> Śiruḍaiyâr, *queen of* Râjarâja, (7n).
Vêmba<u>n</u> Tachcha<u>n</u>, *m.*, 453.
Vêmba<u>n</u> Vaḍuga<u>n</u>, *m.*, 453.
Vêmba<u>n</u> Vâḷûr, *m.*, 495.
Vêmba<u>rr</u>ûr, *s.a.* Véppattúr, (23), 325 and add., 336 and add.
Vêmbi, *f.*, 289, 295.
vêmbu, *tree*, 389.
vendana, *flaw in diamond*, (16n), 81.
Vênelviḍugu (Viḍêlviḍugu)-Pallavapuram, *vi.*, (22), (41), 67 and add.
Vêṅgaḍam, *s.a.* Tirumalai, 287n.
Veṅgâḍa<u>n</u> E<u>r</u>uva<u>n</u>, *m.*, 478.
Veṅgâḍa<u>n</u> Kaṇḍa<u>n</u>, *m.*, 457.
Veṅgâḍa<u>n</u> Viruppa<u>r</u>aiya<u>n</u>, *m.*, 495.
Vêṅgaḍava<u>n</u> Irâma<u>n</u>, *m.*, 491.
Vêṅgai, *s.a.* Vêṅgî, 232n.
Vêṅgai-maṇḍalam, *do.*, 308, 311.
Vêṅgai-nâḍu, *do.*, (2), (21), 8, 17, 35, 48, 72, 123, 128, 241, 250, 256, 432.
Vengangudi, *vi.*, (24).
Vêṅgî *or* Vêṅgî-maṇḍala, *co.*, (3), (4), 230, 231, 232, 308, 309, 364.
Veṇkâḍa<u>n</u> Namaśśivâyam, *m.*, 258.
Veṇkâḍu, *f.*, 281, 292, 293.

Veṅkaṭa I., *Vijayanagara k.*, 498.
Veṉkiḍaṅgil, *s.a.* Kidangil, (22).
Veṉkôṉkuḍi, *or* Vaḍagarai-Veṉkôṉkuḍi, *s.a.* Vengangudi, (24), 63.
Veṉkôṉkuḍi-kaṇḍam, *di.*, (24), 63, 401.
Veṉkuṉṟa-kôṭṭam, *di.*, (27).
Veṉ-nâḍu, *di.*, (26), 139, 142, 165, 323, 335.
Veṉṉainallûr, *vi.*, 519, 532.
Veṉṉaiyûr-nâḍu, *di.*, (24), 325, 337.
Vennáru, *ri.*, 51n.
Veṉṉaśarma-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Veṉṉaya-Chaturvêdin, *m.*, 532, 533.
Veṉṉaya-Shaḍaṅgavid, *m.*, 531.
Veṉṉi, *s.a.* Kóyilveṉṉi, (25), 65, 66, 160.
Veṉṉi-kûṟṟam, *di.*, (25), (29), 65, 131, 132, 134, 160, 229, 328, 448, 451, 454, 457, 493, 498.
Veṉṉil, *vi.*, 378.
Veṉṉi-Tiṟappâṉpaḷḷi, *vi.*, (25), 66.
Vêṇuvanêśvara, *s.a.* Vrîhivṛitêśvara, 364n.
Véppattúr, *vi.*, (23).
Vêśâlippâḍi *or* Vaḍagarai-Vêśâlippâḍi, *di.*, (24), (27), 338 and add.
Veṭṭi Kâri, *m.*, 448.
veṭṭi-mêr, 117, 247.
Veṭṭiyâr-paḍaivîḍu, *vi.*, (27), 454, 489, 490.
Vibhîshaṇa, *Râkshasa*, 387.
Vichchâdiri (Vidyâdharî), *f.*, 279.
viḍaippêr, *tax*, 115.
Viḍaiyapuram, *vi.*, 282, 289, 293.
Viḍaiyapura-paṟṟu, *di.*, 247.
Viḍamaṉ Kâḷâmbû, *m.*, 494.
Viḍamaṉ Kâri, *m.*, 493.
Viḍamaṉ Tîraṉ, *m.*, 484.
Viḍêlviḍugu Pallavapuram, *vi.*, (41).
viḍaṅgu, *part of a jewel*, 189, 215, 227.
Vîdiviḍaṅgaṉ, *mythical Chôḷa prince*, 252n, 282n.
Vîdiviḍaṅgi, *f.*, 282, 283.
Vidiyaṉ Pûvaḍi, *m.*, 490.
Viḍôlaiviḍugu (Viḍêlviḍugu), *title of* Kâḍupaṭṭi-Tamiṟappêraraiyaṉ, 514.
vidyâdhara, 259n.
vidyâdhara-tôraṇa, 109.
Vidyâdharîpaṭṭi *or* Vichchâdiripaṭṭi, *block of land*, 388, 389.
vidyâsthâna, *a college*, 513, 514.
Vidyâvinîta-chaturvêdimaṅgalam, *sur. of* Kûram, (28).
Vighnêśvara, *s.a.* Gaṇapati, (35n), (36), (40n), (41n).
Vijaya, *sur. of* Arjuna, 357.
Vijayabâhu I, *Singhalese k.*, (10).
Vijaya-Buddhavarman, *Pallava k.*, 502, 505n.
vijayachchhanda, *ornament*, 40n and add.
Vijaya-Dantivikramavarman, *s.a.* Dantivarman, 505, 506.
Vijayâditya VII., *E. Chalukya k.*, 230, 232.
Vijaya-Îśvaravarman, *Pallava k.*, 505n.
Vijayâlaya, *Chôḷa k.*, (2), 153, 327n, 379, 386.
Vijayâlaya- *or* Viśaiyâlaya-chaturvêdimaṅgalam, *vi.*, (25), 327, 454, 456, 487.
Vijayam, *co.*, 109 and add.
Vijayanagara, *vi.*, 73n, 117, 119n, 193n, 338, 339n, 498, 507.
Vijaya-Nandivarman, Kôvijaya-Nandivarman *or* Kôvijaya-Nandivikramavarman, *s.a.* Nandivarman III, 501, 505, 506, 512, 517, 518, 529n, 530.
Vijayâṅkura-chaturvêdimaṅgalam, *vi.*, (23).
Vijaya-Râjêndradêva, *Chôḷa k.*, 425.
Vijaya-Râjêndra-âchâryaṉ, *sur. of* Tiruvâlaṉ Tirumudukuṉṟaṉ, 307.
Vijaya-Skandavarman, *Pallava k.*, 343n, 502.
Vijñâna-Śivaṉ, *sur. of* Mâdêvaṉ Tirunâvukkaraiyaṉ, 258.
vijñapti (viṇṇappam), 358n, 360, 507, 512.
Vikkala, *s.a.* Vikramâditya VI., 231, 232, 235, 390, 391n.
Vikki Paṭṭâlagaṉ, *m.*, 297.
Vikkiramâditti, *f.*, 287.
Vikkirama-Śôṟa-maṇḍala, *sur. of* Daḍigavaḍi, (3n).
Vikkirama-Śôṟaṉ-ulâ, *Tamil poem*, (3), 253n, 298n, 303n, 309, 377, 378, 380.
Vikkirama-Sôṟa- *or* Vikrama-Chôḷa-vaḷanâḍu, *sur. of* Kaṇakkaṉ-Kôṭṭiyâram, (29), 425, 428.
Vikkiramatoṅgi, *f.*, 283, 297n.
Vikramâbharaṇa, *title of Chôḷa kings*, (9).
Vikramâbharaṇa-terinda-Valaṅgai-Vêḷaikkâṟar, *regiment*, (9), 300.
Vikrama-Chôḍa, Vikrama-Śôṟa *or* Vikrama-Chôḷa, *Chôḷa k.*, (15), 154, 249, 307, 308, 309, 310, 312.
Vikramâdittaṉ Mûṅgil, *m.*, 487.
Vikramâditya II., *Bâṇa k.*, 362, 376.
Vikramâditya I., *W. Châlukya k.*, 341, 344, 504.
Vikramâditya II., *do.* 345, 364, 502n.
Vikramâditya VI., *do.* 231, 232, 235n, 390.
Vikramâṅkacharita *or* Vikramâṅkadêvacharita, *Sanskrit poem*, 231, 232n.
vikramavarman, *suffix to names of kings*, 505, 506.
Vikramavijaya-Îśvara, *te.*, 279, 285, 289, 293.
Vikramôrvaśîya, *Sanskrit drama*, 399n.
Viḷai-nâḍu, *di.*, (26), 323, 335.
Viḷainagar, *vi.*, (26), 323, 335.
vilaittuṇḍam, *tax*, 115.
Viḷakkaṉ Aṇukkaṉ, *m.*, 449.
Viḷâ-nâḍu, *di.*, (26), 229, 327.
Viḷâṅgâṭṭaṅkaḍuvaṉûr, *vi.*, 513, 516n.
Viḷattûr, *vi.*, (10), (24), 229.
Viḷattûr-nâḍu, *di.*, (24), 336.
Viḷavaṉ Kaliyaṉ, *m.*, 450.
Viḷavaṉ Uttamaṉ, *m.*, 455.
Villava, *s.a.* Chêra, 391.
Villavaṉ, *the Chêra king*, 92n, 391.
Villavaṉmâdêvi, *f.*, 295.
Villavaṉ Mûvêndavêḷâṉ, *sur. of* Uttaraṅguḍaiyâṉ Kôṉ Vîdiviḍaṅgaṉ, 252, 459, 476, 477, 478, 480, 481, 491.
Villigaḷ-teru, *street outside Tañjâvûr*, (12), 436, 447.
Villivalam, *vi.*, 345, 362.
Vilvala *or* Vilvalapura, *s.a.* Villivalam, 362, 370, 371.
Vimala, *mythical k.*, 505.
Vimalachittamaṅgalam, *vi.*, (21), 333.
Vimalâditya, *E. Chalukya k.*, (4), (7), 232.
Vimalâditya, *Kulûta ch.*, (4).
Vîṇâ-Dakshiṇâmûrti, *from of* Dakshiṇâmûrti, (34).
vîṇai, *a lute*, 298.

Vinâyaka, *s.a.* Gaṇapati, (35n), 354.
Vinâyakaśarman, *m.*, 373.
vindu, *flaw in diamond*, (17n).
Viñjakumâra-Chaturvêdin, *m.*, 532.
Viñjakumâra-Shaḍaṅgavid, *m.*, 531.
Viṉṉagar *or* Viṉṉagaram (Vishṇugṛiha), *a Vishṇu temple*, 115n, 260n.
Viṉṉakanda (Vishṇuskanda)-Chaturvêdin, *m.*, 532.
Viṉṉamaṅgalattâr-êṟi, *tank*, 389.
Viṉṉaṉêri, *s.a.* Mummudisolamaṅgalam, (26), 450, 453, 477, 495.
Viṉṉappuliyaṉêri, *tank*, 389.
Viṉṉaya-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Vipula, *m.*, 357n.
Vîrabôgi, *f.*, 291.
Vîra-Chôḻa, *Koṅgu* (?) *k.*, 110, 376.
Vîra-Chôḻa *or* Vîra-Chôḍa, *E. Châlukya k.*, 230, 231.
Viraikkuḍi, *vi.*, (26), (27), 451, 452, 455, 456.
Vîraikkuḍi, *vi.*, 484.
Viraiyâchchilai, *f.*, 288.
Vîrakandaṉ, *m.*, 535.
Vîrakûrcha *or* Vîrakôrchavarman, *Pallava k.*, 343, 356, 501, 502, 503, 510.
viral, *linear measure*, (31), (38), 10, 137, 138, 141, 144, 145, 149, 158, 159, 165, 168, 169, 171, 172, 173, 174, 177, 187, 193, 197, 199, 202, 213, 218, 220, 223, 224, 226, 398, 401, 402, 407.
Virâlûr, *vi.*, 291.
virâma, 411n, 412n, 501.
Vîramaṇṭa, *m.*, 373.
Vîranârâyaṇa, *sur. of* Parântaka I., 376, 379, 386.
Vîranârâyaṇa-*or* Srî-Vîranârâyaṇa-chaturvêdimaṅgalam, *vi.*, (23), 76, 126, 149, 325, 336.
Vîranârâyaṇachchêri, *vi.*, 376, 379, 382, 389.
Vîrâṇi, *f.*, 280, 290.
Vîraṉ Kâḍaṉ, *m.*, 478.
Vîra-Pâṇḍya, *Pâṇḍya k.*, (1), 110.
vîrapaṭṭa, *front-plate* (*ornament*), 90, 166, 173, 242 and add.
Vîrappa-Nâyaka, *Madura Nâyaka ch.*, (30).
Vîrapuram, *vi.*, 282, 287.
Vîrarâjêndra I., *Chôḻa k.*, 232, 236, 460n.
Vîra-Râjêndraṉ-Neṟkuppai, *vi.*, 112.
Virâṟkuḍi, *vi.*, (26), 450.
Virarpura, *sur. of* Ilachchikuḍi, (23).
Vîraśikhâmaṇi, *f.*, 291.
Vîraśikhâmaṇipperunderu, *street inside Tañjâvûr*, 151.
Vîrasiṁha, *Pallava k.*, 343, 356.
Vîra-Śôṟa (-Chôḻa), *title of Chôḻa kings*, (9), 437n.
Vîra-Śôṟa-Aṇukkar, *regiment*, (9), 299, 300, 303.
Vîra-Śôraṉ Kuñjaramallaṉ, *m.*, 303.
Vîra-Śôraṉ Viḍaṅgaṉ, *m.*, 298.
Vîra-Śôṟa Perundayyâṉ, *sur. of* Dêvaṉ Kavâli, 302.
Vîraśôrapperunderu, *street outside Tañjâvûr*, (12), 437, 447, 458, 484.
Vîra-Śôṟa-Vaḍavâṟu, *ri.*, 112, 115, 116.
Vîra-Sôṟa-vaḷanâḍu, *di.*, (25), 301, 448, 451, 457, 481, 495.
Vîra-Śôṟi, *f.*, 281, 295.
Vîraśôṟiyam, *Tamil Grammar*, 460n.
Virâṭa, *co.*, (17n).
Virâṭarâyaṉ, *m.*, 112.
Viravaḻḻi (Vîravalli), *vi.*, 519, 534.
Vîravarman, *s.a.* Vîrakûrcha, 502, 503.
Viṟiñam, *vi.*, (2).
Viriñchipuram, *vi.*, 117, 304.
Virippaṟu, *vi.*, 519, 532.
Virudarâjabhayaṅkara-chaturvêdimaṅgalam, *sur. of* Kâḍavaṉmahâdêvi, (26n), 116.
Virundaṉ Kâri, *m.*, 490.
Virundaṉ Ûrâṉ, *m.*, 490.
Virutarâjabhayaṁkara, *sur. of* Kulôttuṅga I., 116n.
Viśalûr, *vi.*, (26).
Vishâpaharamûrti, *form of* Śiva, (34n).
Vishṇu, *god*, (22n), (30), (31), (33n), (38), (40n), (41n), 115n, 149n, 174, 175, 177, 193, 197, 246n, 252n, 298n, 344, 345, 353, 354, 355, 357, 358n, 370, 376, 379, 386, 459n, 501, 510, 511, 519, 529, 530.
Vishṇubhûti-Chaturvêdin, *m.*, 533.
Vishṇu-Chaturvêdin, *m.*, 532.
Vishṇudâsa-Chaturvêdin, *m.*, 532.
Vishṇudatta-Bhaṭṭa, *m.*, 532.
Vishṇugôpa *or* Vishṇugôpavarman, *Pallava k.*, 343 356, 502, 503, 510.
Vishṇugôpa, *W. Gaṅga k.*, 380, 387.
Vishṇugôpavarman, I., *Pallava k.*, 503n.
Vishṇugôpavarman II., *do.*, 503n.
Vishṇukumâra-Bhaṭṭa-Sômayâjin, *m.*, 534.
Vishṇukumâra-Chaturvêdi-Bhaṭṭa, *m.*, 532.
Vishṇukumâra-Trivêdin, *m.*, 532.
Vishṇurâja, *s.a.* Vishṇuvardhana III, 364, 372.
Vishṇusiṁha, *Pallava k.*, 343, 356.
Vishṇuvardhana I., *E. Chalukya k.*, (37).
Vishṇuvardhana III., *do.* 364.
Viṭṭaśarma-Kramavid, *m.*, 535.
Viyalûr, *s.a.* Vayalûr, 260.
viyavaṉ, *the headman*, 360.
Vratakhaṇḍa, *chapter of Chaturvargachintâmaṇi*, (32), (34n), (35n), (36n).
Vṛiddhâchalam, *vi.*, 307n.
Vṛiddhama-Chaturvêdin, *m.*, 532.
Vṛîhivṛitîśvara, *te.*, 364n.
Vyâghrâgrahâra, *s.a.* Chidambaram, 154, 379.
Vyâghrapâda, *sage*, (33).
vyavasthâ, *a declaration*, 507, 514.

W.

wages, in Chôḻa country in the 11th century, A.D., (18).
Western country, 402.

Y.

Yajña, *m.*, 512.
Yajñabhaṭṭa, *m.*, 506, 511, 512.
Yajña-Mâdhava-Chaturvêdi-Bhaṭṭa, *m.*, 533.
Yajñamâdhava-Chaturvêdin, *m.*, 532.
Yajñaśarma-Chaturvêdi-Bhaṭṭa, *m.*, 534.
Yajñaya-Chaturvêdin, *m.*, 533.
Yajñêśvara, *te.*, 507, 512.
Yama (Yamarâja), *god*, 413, 415.

year of reign, (1n), (2), (3), (4), (5), (6), (7), (10), (11), (12), (13), (14), (15), (20), (39), 1, 8, 9, 10, 11, 14, 17, 18, 21, 35, 42, 53, 68, 72, 74, 77, 81, 84, 87, 90, 92, 93, 94, 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 106, 108, 109, 112, 117, 121, 123, 124, 125, 126, 128, 129, 131, 132, 134, 136, 137, 138, 140, 141, 142, 144, 146, 148, 149, 150, 152, 153, 154, 157, 160, 161, 165, 166, 168, 169, 174, 176, 178, 187, 190, 193, 194, 196, 198, 199, 202, 203, 212, 217, 218, 220, 221, 222, 223, 224, 226, 228n, 230, 231, 232, 233n, 234n, 236, 241, 245, 246, 247, 249, 250, 252, 256, 259n, 278, 303, 304, 306, 307, 309, 310, 312, 320, 328, 333, 340, 341n, 342, 345, 358, 360, 362, 363, 365, 371, 374, 375, 376, 379n, 380, 389, 390, 391. 392, 393, 397, 401, 402, 403, 404, 405, 406, 408, 409, 410, 411, 412, 413, 414, 415, 419, 432, 497, 498, 505, 506, 512, 513n, 514, 518, 530.
years of the cycle :—
  Bahudhânya, 498, 499.
  Bhâva, 118.
  Durmati, (13n).
  Kshaya, 338, 339.
  Naḷa, 390n.
  Yuvan, 117, 118.
Yelburga, *vi.*, 503n.
Yôga-Dakshiṇâmûrti, *form of* Dakshiṇâmûrti, (34).
Yôga-Śivaṉ, *sur. of* Śivaṉ Anantaṉ, 258.
Yudhishṭhira, *epic hero*, 357, 378n.
yuvarâja *or* yuvamahârâja, *a crown prince*, 230, 503.
Yuvamahâraja-Vishṇugôpa *or* -Vishṇugôpavarman, *Pallava prince*, 503.

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